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THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

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POETRY.

From the British Magazine.

HEAVENLY SIGNS.

He answered and said unto them, When it is evening ye say, It will be fair weather, for the sky is red. And in the morning, it will be foul weather to-day, for the sky is red and lowering."—Matt. xvi. 2, 3.

Oh, ask no sign from heaven! ye know full well
All nature's stops and changes, and from far
Each note prelusive, from her unseen cell,
Of sunshine or of storm the harbinger;
And all that speaks in comings on
Of evening, when the western sun
Is seen in beauty on the sea and sky,
With the moon's silver boat in silence launching by.

Then from some pine-tree top a lonely hern
Looks forth; and from afar are stilly heard
Steps of the storm in acquiescence stern
Retiring; fitful sounds of nestling bird;
And Echo from her mountain cave
Faint whisp'ring to the drowsy wave.
Then Hope, 'mid darkening shadows not unbless'd,
Wrapping her mantle round, resigns herself to rest.

And can ye not perceive streaks that illume
This world of sorrow, and a milder sky,
(Which speaks a fairer morn beyond the tomb)
In gentleness and mercy kindling nigh?
Have ye no heart, no ear, no eye,
The glowing footsteps to descry,
Where, 'mid this earth, a holy One hath trod,
'Mid things of man despised, the better things of God?

Have ye not seen Him? as that eye he raised,
Beneath the guise of loveless poverty,
One who hath gazing heard, and hearing gazed,
Hath seen a more than angel majesty.
And from behind her secret screen,
Where shrouded conscience sat unseen,
She found an ear that heard the unspoken word,
And an unwonted eye, still fear'd when not adored.

Have ye not seen Him where the poor have throng'd,
The lisping infant on his sacred arm?
That look hath not to mortal-born belong'd;
But on your eyes there is a blinding charm,
Which Satan more and more doth lay
Upon the heart that will not pray.
Earth's cherish'd toys grow on the longing eye,
And thence shut out the worlds that fill the mighty sky.

Oh, ask no sign from heaven! catch but one note
From nature's lyre; from mount to list'ning vale,
What undiscern'd sounds thus dimly float?
Still does she utter one unvaried tale—
That man is trembling, borne at will
Upon the verge of good and ill.
Yet tells she not why daily doth she give
The guiltless Lamb to die for guilty man to live.

Still doth he live, still spared, still loved in vain.
Yea, her appointed time the stork descries
In heaven; and, faithful to her guide, the crane
Follows an unseen hand o'er pathless skies.
The stranger swallows come and go
At nature's beck. The ox doth know
His owner. Thou in thine own ways dost dwell
Apart; and me thou wilt not know, mine Israel.

Go, ask of nature; to the pensive ear
She whispers. Often widowed souls, forlorn,
Have felt one at their side in mercy near,
Though they of fellow-men have been the scorn;
Yea, surely as God sits on high.
In wondrous meekness he is nigh;
'Mid paths of lowly pity to be found,
And not where pride of earth and passion doth abound.

Yea, now He comes, as summer sunset mild,
And peace, 'mid parting storms and clouds of even,
Hath look'd from her calm hermitage and smiled:
This is no time for sign in rended heaven,
There is a time when lowering sky
And clouds shall speak his coming nigh;
When rended heavens, stars falling, mountains torn,
Shall usher in the wheels of the eternal morn.

IDOLATRY OF THE EAST INDIES.

(*Continued from page* 41.)

But besides, they have another way of defending themselves, which the same author gives this account of, viz. that God or that sovereign being whom they call Achar (immutable) hath produced or drawn out of his own substance, not only souls, but also whatever is material and corporeal in the universe, so that all the things in the world are but one and the same thing which is God himself; as all numbers are but one and the same unity repeated. If this principle of theirs were true, I hope they might stand upon even terms with T. G. as to the adoration of the host. For if the belief on one side will justify his Church from idolatry, a sufficient object of adoration being supposed to be present, I hope the same supposition on their side may do it too; so that if men can be but foolish and extravagant enough in their opinion about a thing, they need not doubt the lawfulness of the worship they pay to it. And that this is not a mere supposition not only appears by the testimony of this inquisitive person, but by what Trigautius saith of the Chineses, that this opinion is very prevalent among the learned men there, that makes the world and God to be one substance, of which all particular things are members; and by what Alexander Valignanus, provincial of the Jesuits in the Indies for thirty years, hath said upon this subject. In his discourse about the best means of converting the Japonese, printed by Possevine, he tells us of a sect among them, who hold but one principle, which they call the first reason, and the true opinion, and the divine truth, and that this principle is all things, and all things are nothing but it extended now and do return into it again upon their dissolution, that the soul of man is the same with it, that men by inward contemplation may now attain to a knowledge of and union with this first principle; and as one of the Japonese converts said, after a man hath spent thirty years in this contemplation, he is then fit to be canonized, and to be worshipped among their Camis and Fotoques. This first principle they grant to be one, absolutely perfect and wise, but not thoughtful, but living in perfect ease and happiness. This, saith Bernier, is the great cabala of the Brachmans and Persians; and if Valignanus may be credited, is so of the Japoneses too: and it seems to be the very same which Orpheus had from the Egyptians, and contains in it the most plausible reason of giving divine worship to any thing, which is proposed for adoration. Valignanus offers a great many arguments against this opinion, but I dare say not one of them stronger or plainer than those which are daily brought against transubstantiation: and yet T. G. will by no means allow any idolatry therein, because the object supposed to be present deserves our adoration. But the generality of the people Valignanus confesses did acknowledge a supreme Being whom they called Tento, and believed him to be the governor of the world, and to him in their great distresses they made supplications, believing that all things are well known by him; but under him they suppose many Camis and Fotoques to be, whom they acknowledge to have had a beginning, such as Xaca, and Amida, and Canon, and Tòranga, and many others, to whom they make their daily addresses in their temples. And the reasons which Valignanus gives against this way of worship among them deserve our consideration. 1. Because God only hath the power of conferring the blessings of this life or another upon us; and his argument must hold as to both, or else it doth not reach home; for the Japoneses are observed more to pray to their saints or deities for riches, and health and honor, than for what belongs to another life. 2. Because Xaca and Amida and the rest of the Cami and Fotoque were once men, and therefore the administration of the world cannot be committed to them, being a thing above humane understanding. Very well again: and if this argument signify any thing, it must extend to their incapacity of receiving their addresses for want of divine knowledge; otherwise they might pray to Amida and Xaca still, as mediators at least between God and them. 3. Because the world was, before they had a being, and consequently was governed by that wise Being which made it; and he that disposed of things then doth so still; therefore it is an absurd thing to pray to and adore such beings which did not make the world. All which I grant to be reasonably and truly said, and only desire they may be remembered against another day; and what he adds about the great affront which is offered to God, when the honor which belongs to him is given to any creatures, either dead men, or images, or devils; and yet he makes no scruple notwithstanding the former pretences, to charge these Gentiles with idolatry.

Bishop Stillingfleet.

From the British Critic.

The Life and Times of the Rev. George Whitefield, M. A. By ROBERT PHILIP. London: Virtue, 1837.

We are told by Mr. Philip in his preface, that the time is not yet come for the *philosophy* of Whitefield's life; but that, nevertheless, it is fast approaching; and that consequently his mass of facts will soon be turned to good account by himself or by some one else. In the course of his work, however, the author suggests that the collection of *facts* will never be complete, until there shall appear an *American* as well as an *English* biography of this extraordinary man: America having been one of the grand *observatories* from which the phenomena of the erratic luminary might be most distinctly seen, and most accurately examined.

Now, with regard to the *philosophy* of Whitefield's life, we have to remark that the phrase is one which conveys to us little but hazy and indistinct conceptions. It is possible, however, that the writer has here identified, in his own mind, the mighty itinerant himself with the cause of which he was so striking a representative; and that, by the *philosophy* of Whitefield's life, he means neither more nor less than a profound and masterly disquisition into the concentration of those *nebulous* elements which had long been floating abroad in the firmament of our Reformation; and which, gradually gathering substance, appeared at last in the portentous forms of Wesley and of Whitefield. We collect something like this from a sort of promise held out by Mr. Philip. that if "the honest *Catholicity* of his present work should commend it, it may be followed by *annals and illustrations of evangelical preaching*, from the dawn of the Reformation to the close of the present century." In other words—unless we greatly misapprehend him—the author proposes to himself the honor of achieving that high *philosophy*, which is to solve all the phenomena, not only of the life and character of Whitefield, but of those complex movements and workings which had their consummation in his appearance, and in that of his marvellous colleague in the process of religious *agitation*.

If such be, in truth, his ambition, he may be assured that he will have before him a task worthy of the very loftiest powers: a task, which demands the amplest range of reading, the deepest resources of thought, the profoundest knowledge of human nature, the most dispassionate judgment, and the calmest and most charitable temper. He will have to *sound* the deep things of that spirit, which had long been brooding over the abyss of superstition and corruption, till the fountains were broken up, and the deluge went over many a fair province of Christendom, and threatened, for a time, to overwhelm temple and tower, and pinnacle, in one wide-wasting desolation. And then he will have to watch the subsiding of the waters, and the gradual reappearance of many a lofty fabric, which had massive strength and solidity enough to stand in the midst of the fury of that inundation. He will have to point with exultation to the wrecks and fragments of those perishable works of human hands, which had grown up about the walls of the city of God, and had disfigured it, and made it almost a spectacle of scorn to men and angels. And, alas! "If there be nature in him," he will look with ruth and pity on the yawning and deadly breaches which here and there have been made in the fortresses of Zion, by the blind and indiscriminate rage of the great convulsion. If these be the views with which he or any other man shall approach this grand and sacred work, then may that man righteously win for himself the praise and honor of true Christian *philosophy*. But if, on the contrary, his eye shall wander over the scene of strife and confusion only to feed itself with the spectacle of destruction,—if the chiefest of his joy shall be to behold the wild licence of human opinion rising upon the ruins of pontifical supremacy,—if, in short, his love for the Reformation shall be found to involve a mortal hatred for almost every thing which was known to exist before the Reformation,—then, doubtless, he may achieve a name to be wise among them that can scarcely be said to live, but in the midst of unceasing change and instability. But, as certainly, he will deceive himself in the hope of building up the immortal fame of a *philosopher*.

For ourselves, we scruple not to declare that our poor philosophy is confounded and overborne by the bewildering rush of strange events which have followed in the train of the great moral revolution of the 16th century. That this revolution has wrought most mightily for good it would be ungrateful—nay, it would be sinful—to deny. And yet, we can scarcely question that a costly, and, in some respects, a truly awful price, has been exacted for the benefits bestowed. The crisis appears to have well nigh shaken to pieces the unity and the compactness which *we* of the Anglican school have been in the habits of contemplating as one majestic attribute of the holy Catholic Church. And this is a spectacle which we confess ourselves unable to look upon, without emotions of dismay and amazement. To us the Scriptures of truth,—as interpreted and illustrated by the earliest history of our faith,—present the one and indivisible community of Christians, under one unvarying rule and discipline, as the grand instrument for displaying to the world the manifold wisdom and mercy of God. And yet, the season of the Church's deliverance from tyranny and imposture appears likewise to have been the season for letting loose upon Christendom a spirit of almost universal disunion and anarchy. Then it was that the evil power of schism began to sow the wind; and fearful is the harvest which, at this hour, we are left to gather in! It would be a task too mighty for our limits,—perhaps too mighty for our strength,—to trace the causes which, by a long and labyrinthine process, have brought on a state of things apparantly so much at variance with the declared counsels of God. In the midst, however, of all our melancholy searchings of heart, it best becomes us to derive from the mournful history such lessons of submission and of faith as may keep us steadfast and unmoveable in the midst of these mysterious and perplexing dispensations. And one consideration there is which furnishes abundant cause at once for humiliation and for comfort; namely, that albeit we are forbidden to deal loosely or unfaithfully with the commandments of the Lord, yet the Lord is by no means tied and bound to the ordinances which he hath himself proclaimed. It is, in truth, a saddening thing to behold the Church of this land, at any time, so languid in zeal,—so mutilated in authority, and power, and resources,—so overwhelmed by the influx of a population which had rapidly outgrown her strength,—as scarcely to be fit for the discharge of her sacred responsibilities. And yet, we fear it must be allowed that something like this was the actual condition of our Church towards the commencement of the last century. And herein we have abundant cause for humiliation, deep and sore. On the other hand it would really seem as if it were the Lord's pleasure to raise up good out of the fierce and lowering evil of the times—to cause the spirit of schism itself to arise and drive away the spirit of slumber which had long been descending upon the Church—to drain off, by two mighty channels, the waters of strife which were flooding the wilderness and the morass that lay beyond her means and opportunities of cultivation,—and to send forth the torrents with a cleansing and healthful effect into the midst of the foul impurities which had been there accumulating for many a generation. And, if this were so, we, doubtless, should have reason for thankfulness and comfort. It would, indeed, be little less than madness in us to declare it an indifferent matter whether God's ark be handled by them who hold his express commission, or by them who deem any such commission to be a matter of doubtful disputation, or, perhaps, little better than a nullity. But if it should appear to be God's will, in the exercise of his inscrutable sovereignty, in any degree to own and prosper ministrations wilfully undertaken and irregularly conducted, it would surely be to fight against God if we were to close our eyes to whatever good those ministrations might accomplish. It would rather befit us, in the spirit of humility, to search into the causes of displeasure, which had given over to another a part of the honor and reward ordained for a true, a faithful, and a laborious Church. And this train of reflection and of feeling might powerfully impress upon us a sense of our own personal unworthiness, without abating one jot of our confidence in the high and righteous claims of that apostolic ministry to which our clergy have been called.

At all events, we vastly prefer this sort of cautious and charitable *philosophy*, to the temper which vents itself in loud and *railing accusations* against the enthusiasm and fanaticism of the age, whenever an impetuous zeal 'shoots madly from its sphere,' into some wild and eccentric trajectory of its own. We should do nothing to sanction or encourage such perilous deviations from what we believe to be the legitimate course of action. But if God sees fit to allow such violations of order,—if at any time the tide of circumstances should run so furiously as to overflow both dyke and channel,—our wisdom surely is to acquiesce in these indications of his providence; and gratefully to recognise whatever symptoms of fertility the deluge may have left behind it. And, with this general exposition of our views and feelings, we proceed at once to the biography of George Whitefield, prepared for us by Mr. Philip, as he assures us, chiefly from the pen of Whitefield himself.

It appears, then, that the parents of this truly wonderful man kept the Bell Inn at Gloucester, where he was born in December, 1714; a circumstance which, he tells us, strongly excited him, in after life, to follow the example of his Saviour, who was born in the manger of a common hostelry. Like many other men of distinguished piety, he declares that the stirrings of corruption manifested themselves early in his heart. Instruction he hated. Lying, filthy talking, and foolish jesting, he was egregiously addicted to, even when very young. Stealing from his mother he thought no theft at all, and made no scruple of taking money from her pockets before she was up. Plays, cards, and romances were his heart's delight. In short, it would be endless to recount the sins and offences of his younger days. The young man in the Gospel might declare that he had kept the commandments from his *youth up*; but, for *his* part, he confesses that, from *his* youth he had broken them all; so that, if he traced himself from his cradle to manhood, he could see nothing in himself, but a fitness to be damned.—Such, however, was the free grace of God towards him, that, in spite of the workings of corruption, he could recollect very early certain movings of the blessed Spirit upon his heart.—Of this he gives one very curious instance.—When certain persons diverted themselves with teasing him, he immediately retired to his room; and, kneeling down, with many tears prayed over the 118th Psalm. Now it so happens that the 118th Psalm is, through a considerable portion of it, sternly imprecatory. It would seem, therefore, as if the angry boy believed himself divinely moved to assuage his irritated feelings by a vindictive application of sacred language. Surely, he can have known but little what spirit he was of, when he launched at the heads of his vexatious and teasing comrades the thunders of the awful text, "They kept me in on every side; they compassed me about like bees; they are quenched as the fire of thorns; but, in the name of the Lord, I will destroy them!"

At this time Whitefield was only ten years old. But, even at this early period, he was always fond of *enacting* the clergyman; and frequently used to imitate the clerical function in reading prayers, &c. He, nevertheless, remained still much addicted to petty thefts; but he silenced or bribed his conscience by giving part of his plunder to the poor, and by fixing upon books of devotion as objects of his larcenous propensities,—for which, however, he assures us that he afterwards restored *fourfold*. At the age of twelve he was placed at a school called St. Mary de Crypt in Gloucester. And here his powers of elocution, and strength of memory, marked him out as a fit person to make speeches before the corporation, at their annual visitation. And here, too, his taste for theatrical compositions and amusements acquired additional keenness. It was not till he went to college that he was *suddenly* extricated from the snares of this sinful folly. God, upon a fast-day, was pleased to convince him. Taking up a play, to read a passage to a friend God struck his heart with such power, that he was obliged to lay it down again.

(*To be continued.*)

COMMUNICATIONS.

To the Editor of the Churchman.

ON THE SALVABILITY OF THE HEATHEN.

Sir,—In your courteous remarks appended to my last letter, I was both gratified and surprised to find you say that there was but little contained in it from which you could dissent. As I proceeded, however, I perceived that my meaning on the principal point was evidently understood in a very different sense from what I had intended, as the second clause of your remarks makes manifest.

I trust therefore that you will excuse my trespassing once more upon your forbearance, and that I may be permitted to express my sentiments on a few topics fraught with the weightiest importance to the great interests of man. In making this request I am influenced, moreover, by the remarks contained in your last week's paper, in reply to your correspondent T., on the subject of conversion.

The subject of the salvability of the Heathen cannot rightly be treated of until we have first come to just conclusions respecting the salvability of Christendom. and as I think that most of the principles which to me appear unsound in your article may be traced to this source, I shall therefore make a few remarks on this subject. In so doing, I would premise its great importance. We may differ in our views of God's dealings towards the Heathen without mutual injury; for whilst the command, "Go preach the Gospel," &c., silences all various opinions and points to our practical duty, the sentiments we entertain, even if erroneous, may still be harmless; but if we err on the weighty subject of the terms of our own salvation, the consequences must be fearful in the extreme. Such a subject I would therefore approach with all the reverence and all the humility which becomes a worm of the dust; but whilst the word of God is in my hand, with all the confidence and all the faith which its plain declarations both justify and demand.

In looking at the dealings and dispensations of God, nothing becomes man so much as humility; we are too ready to reject his plain declarations whenever they cross our preconceived notions, and bring us to unpalatable conclusions. Socinians and Universalists, for want of this humility, have rejected whatever was offensive to their own opinions and schemes.—The former have cast out all the distinctive features of the Gospel, and the latter have made broad and universal that road to everlasting life, which the Saviour declared was narrow and strait.

When we consider how small a portion of the plans of the Divine mind has been revealed to us, and how utterly unable we are with our poor finite capacities to grasp his purposes, it seems not only gross presumption, but a striking littleness of mind, to reject any of God's plain declarations because of the difficulties which they seem to involve. The terms of salvation offered to a sinner in the Gospel are very plain, and every thing which concerns our spiritual progress, from the cradle to the grave, is written with such distinctness that he who runs may read. But to the reflective mind there are various difficulties which will naturally occur and oftentimes prove the source of great temptation, since God has not seen fit to resolve such doubts, nor to make known the counsels of his will. The Gospel is a light shining in a dark place, holding forth a bright and distinct light to direct us in the way of salvation, whilst around it on every side are clouds and thick darkness.

Why was the world permitted to continue for 4000 years before the fulness of time should come for God to send forth his Son? Why, during that period, was his peculiar favor confined to one, and that a rebellious nation?—Why has the Gospel, with all its privileges and blessings, as yet extended over so small a portion of the earth? These are questions we cannot solve, neither has God deigned to give us a reply.

It is undoubtedly one of the greatest mysteries in the world, that though the Son of God came down from heaven and died for our sins, nevertheless, this wonderful dispensation of love is unknown to the majority of mankind unto the present day. Most wonderful, moreover, that of those to whom his terms of mercy and love are offered, so many reject them; and that the majority of Christendom have never yet given up their hearts to Him who redeemed them.

The numerical question, if I may so term it, is one which applies equally to Christendom as well as to the Heathen nations; and as it seems to have been a source of difficulty to your mind, I am desirous of looking this question boldly in the face, and of testing it by the word of God and the actual condition of mankind. For if it shall appear that the majority of those who are living in Christian lands, and who have the word of God in their hands, are perishing, it will go a long way to establish the lamentable condition of the Heathen, since it will hardly be held that they are in a better state, or that more of them shall be saved than they who dwell in Christian lands. And let it here be understood that I am not anxiously arguing to prove the impossibility of salvation to any Heathen, I have already in my former letter said, "God grant that a door of mercy may be opened, though we are ignorant of it!" but what I am anxious to vindicate is the honor of God's word, and to prevent any one from holding the lax and easy opinion, that the Heathen may do very well without the Gospel, though they might be somewhat better with it.

What then are the terms on which salvation is offered to man in the Gospel? I answer, repentance towards God and faith towards our Lord Jesus Christ. When I proceed further and inquire from the same source of divine inspiration the meaning of these terms, I find that repentance is something beyond a passing sigh or fruitless regret, and that faith is not the belief of the understanding. It there appears plainly set forth that conviction of sin and deep sorrow for sin are needful, and that he who believes on Christ must do so from the heart, that his faith must work by love being a divine principle which changes his heart, and brings him to Christ as his only refuge and hope. By faith Christ becomes the sinner's justification, on whom he casts all his sins; and renouncing all reliance upon his own righteousness and merits, he seeks to be clothed in the robe of his Saviour's perfect righteousness. By faith Christ becomes the sinner's sanctification, for true and living faith, which works by love, of necessity produces such principles of affection and gratitude in the renewed heart, that he can no longer live unto himself, but by the love of Christ is constrained to live unto Him who died for him.

This, however, is not the place to enlarge upon these great fundamental points, I merely wished to define my terms, and having done so, I return to the point from whence I started, viz. that repentance and faith are the only terms on which salvation is offered to sinners in the Gospel.

In the next place, I would inquire what are the characters the word of God expressly declares shall not enter into the kingdom of heaven? They may be classified as follows.

1. They who do not repent. "Except ye repent ye shall all likewise perish." "Bring forth fruits worthy of repentance, and now the axe is laid unto the roots of the trees, every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire.

2. They who do not believe on the Son of God. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." "If any man love not the Lord Jesus Christ let him be anathema maranatha."

3. They who are not born again. "Except a man be born again he cannot see the kingdom of God." "Repent and be converted, that your sins may be blotted out."

4. They who work iniquity. "The wages of sin is death." "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." "The works of the flesh are manifest, of the which I tell you before, that they which do such things shall not inherit the kingdom of God." Many other passages might be added did space permit.

Judging the world by this uncompromising standard, what do we behold? We see innumerable multitudes entirely devoid of those qualifications without which a man cannot be saved, and living in a condition which necessarily excludes them from the kingdom of heaven.

The judgment is so sweeping that we shrink with horror from the conclusion.

But for what purpose is the word of God made so plain, if not to compel us to admit the awful truth, and to open the eyes of all to behold it? It seems then, according to Scripture, that the world is lying in wickedness, and that only they who have obtained a personal interest in Christ and are reconciled to God by the atoning blood of his Son, have any inheritance in the kingdom of heaven. This is a small band, and we most deeply lament it, nevertheless, God has declared that so it should be, and the very strangeness of the fact which so tries our faith proves a confirmation of it by fulfilling so unlikely a prophecy. "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Many persons, shrinking from the plain declarations of Scripture, would widen the narrow gate, and, by what they term charitable conclusions, judge more favorably of the condition of man than what the word of God does authorize. But the difficulty from which they are disposed to shrink is not to be escaped even upon their own terms of lowering the standard of salvation established in the Gospel.

We are offended because God has declared that the gate is straight and the way narrow, which leadeth unto life, and that there be but few who find it. We are unwilling to believe that the majority are perishing, and would therefore exercise our ingenuity in admitting those to the kingdom of heaven whom God has excluded. Yet when we have done all we dare venture upon, and have argued ourselves into as great a degree of laxity as we can bring our minds to believe, we are still in the same position, and must admit that even yet the majority are perishing thus. The common consent of mankind will admit that future punishment awaits unpenitent sin, and there are few who would stand up to advocate the salvation of those who die in infidelity or gross immorality: we may add that we would also require some degrees of sincerity in religion and some amendment of life in proof of it. Yet even upon these low terms, what does practical experience declare? If we count up all the drunkards, liars, thieves, and immoral persons, all the infidels and deists, all those who never enter a church and live without God in the world, all who are full of enmity, hateful and hating one another, all who are habitually guilty of those sins contained in St. Paul's catalogue of the works of the flesh, the doers whereof are excluded from the kingdom of heaven, we shall be compelled to set aside the majority of Christendom, to say nothing of the heathen nations.

On the other hand, if to that small band of true Christians, whose title to salvation is built on clearly scriptural grounds, we add many others of whom it cannot be said that they have either true repentance or living faith, who are not in Christ, who have never been converted to God, who have no love for him, and none of the fruits of the Spirit, even all regular church goers, all good tempered and amiable people, who are devoid of the former qualifications, as well as many others of a less worthy character, we shall still remain in a woful minority. To what end therefore have we departed from the standard of God's word? Let us rather say, let God be true, but every man a liar; let us have courage to grasp startling and painful declarations when they are proved to be true, rather than sit down in unbelief of the word of God.

Some are disposed to call such a conclusion narrow-minded and uncharitable—the falseness of both charges are palpable; for I am ignorant of any enlargement of mind so great as that which consists in grasping the declarations of the eternal God which are far beyond our limited powers to comprehend, whilst so far from being uncharitable, what is a juster proof of love than to be stirred up to active exertion by a view of the dangers to which our fellowmen are exposed? Is it not rather an act of cruelty and injustice to shut our eyes to their condition and to refrain from doing any thing for their salvation, from a false hope that all may be well with them?

Having thus taken what I consider to be a just and scriptural survey of the state of the Christian world, though a very sorrowful one, are we not compelled to admit the truth of our Saviour's declaration, "Strait is the gate and narrow is the way, and few there be that find it?"

Alas, that it should be so! and yet so it is; and if it be thus with the Christian world, how fares it with the Heathen? Who that adores God in his blessed word will venture to charge him with injustice or cruelty, whatever his dealings with the Heathen may be, when we find, upon the declaration of Christ, that it comports with his infinite love and mercy that "only a few should find eternal life?"

I have now, Sir, done with the numerical question, having endeavored to treat it in a scriptural way.

I will now make a few remarks upon some of the propositions contained in your article headed "Salvability of the Heathen:" the great principle which you uphold throughout the whole is what you term the efficacy of a universal atonement, whilst with extreme severity you censure those who hold to the opinion of a partial atonement. I conceive, however, that there is more scriptural ground to stand upon than either one or the other. With you, I most cordially agree, that Christ Jesus came into the world to save sinners, and that he died for all; I would, moreover, unite with you in censuring any who hold the contrary doctrine; but, Sir, from this doctrine you seem to draw very unwarrantable conclusions, and to lose sight at times entirely of the terms on which the Gospel is offered to man. The Scriptures declare that God so loved the world that he gave his only-begotten Son, but it is immediately added, that whosoever believeth on him should not perish but have everlasting life, and as if to nip so delusive a hope in the very bud, and prevent any one from expecting salvation unless they complied with the terms the eternal God has plainly declared: "This is condemnation that light has come into the world and men love darkness rather than light; and he who believeth not is condemned already."

Your assertion, moreover, that the atonement is universal in its benefits, leads you too far, much farther than even you yourself would be willing to follow; for where shall we once define the limit if we remove that laid down in Scripture, of a personal interest in Christ by repentance and faith? Such a doctrine leads the straight road to the wildest lengths of Universalism.

The following of your propositions seem especially to be built upon the doctrine just mentioned, which I cannot view in any other light than unscriptural.

1. "The redemption of Christ is universal, comprehending in its benefits the whole human race."

What benefit, I would ask, does it convey to those who reject it? What benefit to those against whom "the Lord Jesus is to take vengeance when he shall be revealed from heaven, with his mighty angels, in flaming fire." What benefit does it convey to those whose "names are not written in the book of life, and who are cast into the lake of fire?"

2. "Through this redemption God is reconciled to all mankind and sustains to all the relation of a gracious and benignant Father."

In opposition to this article St. Paul informs us that the carnal mind is enmity against God, and St. James, that the friendship of the world is so likewise; how then can they be in a state of reconciliation with God, and be his children, who are declared to be in a state of enmity? The Scriptures do not tell us that God is reconciled to impenitent and unbelieving sinners, who are in their natural state of alienation; but, on the contrary, St. Paul says that they who were alienated and enemies in their minds by wicked works, are reconciled by Christ's death, that he might present them holy and unblamable in the sight of God, provided they continue in the faith grounded and settled.

Here is a personal reception of Christ purifying the heart by faith, and on Christ's part a reconciling of such persons to God, who were until then alienated from him by wicked works.

3. "The merits of Jesus Christ are imputed to all mankind."

If a man has the righteousness of Christ imputed unto him, if he is clothed in that perfect robe which will enable him to stand before God without spot or blemish, or any such thing, and all this without receiving Christ into his heart by faith; if, in short, the merits of Christ are imputed to all, the question is not, "Who then can be saved?" but who then can be lost? If Christ's righteousness be imputed to the sinner he must be saved, for this is the only thing on which we have to depend; is not this "all our salvation and all our desire?" and were it otherwise, then it would follow that Christ's righteousness is not enough to save us, since a man might perish though it was imputed to him.

5. "As all mankind died in Adam, so all mankind were made alive, born again, or regenerated and justified in Jesus Christ."

Alas! Sir, when I reach this statement I can proceed no further without an expression of the liveliest sorrow. Believe me that the remarks on the subject of conversion contained in your reply to "T.," have caused me much grief.—What evils must follow such a lax treatment of this great and necessary doctrine of conversion or a change of heart! Too ready are men to resist this truth—it is already too unpalatable to the unrenewed heart, and if the ministers of the Gospel proclaim it not, on the contrary if they deny it, what will become of their flocks?

Is not the heart of man by nature represented as being deceitful above all things and desperately wicked? does not that wickedness chiefly consist in the heart being alienated, turned away from God? so that man by nature is deeply in love with sin, and does not at all love God. This is too manifestly the universal condition of men until their hearts have been changed by the power of divine grace, however slow and imperceptible the operation may have been, for there are diversities of operations, but it is the same God that worketh all in all.

Shall we then venture to lull the consciences of men, by telling them that they are regenerated and born again, whilst all the evidences of unregenerate hearts are plainly manifest in their lives and conduct? Can a man be regenerate who is an habitual drunkard and notorious evil liver? Can a man be regenerate, can he be renewed in the spirit of his mind, who is a dead formalist, who has no love to God, nor living faith in Christ?

If regeneration be any thing more than a mere lifeless name it must be discerned by the character and dispositions which belong to it; now the word of God tells us that man's heart is turned away from him by nature and must be turned back again by grace, and shall we venture to tell any man, whose heart is not turned back, but who is *still* alienated, that he is regenerate and born again, merely because he was sprinkled with the outward sign of water, while the inward and spiritual grace has manifestly never washed away sin from his heart?

Such a change of heart as I have here spoken of is no "metaphor," believe me, nay, it is the most substantial thing possible; for it is the bringing of a man out of a state of impenitence and alienation from God into that blessed state of repentance and faith which worketh by love, whereunto all the promises of the everlasting Gospel are appended.

I cannot refrain from speaking with earnestness on this important subject, but I would likewise do it in the spirit of love, and if in any thing which I have already said I should seem to have attended to the *fortiter in re*, and to have neglected the *suaviter in modo*, I pray you to forgive me.

And, in truth, when we consider the shortness of our time, we may well be stirred up to be earnest in all which we do for our Redeemer's kingdom. Most painfully have I had this consideration impressed on my mind since I took up my pen to write these remarks, by the sudden departure of one of the most faithful servants of God in this city. * * * * * * How soon must we follow, and since we have so few days to devote here below to the glory of God, with what faithfulness and pungent urgency should we press home to the hearts and consciences of men the great saving truths of the Gospel, if by any means we might save some, whether it be our lot to do so from the sacred pulpit or in the ordinary walks of profane life.

Yours, with much respect,

New York, May 21, 1838. DUNELMENSIS.

Remarks.—We sympathize in the spirit of the above communication, and though we might have used in one or two places a different phraseology, yet in the sentiments themselves we heartily concur.—We propose merely to offer an explanation on a few points on which our correspondent appears to have misapprehended our meaning.

"*Whilst with extreme severity you censure those who hold to a partial atonement.*" If our correspondent will point us to a single expression in which we have "censured *those who hold* to a partial atonement," we shall feel bound openly to retract it. The theory itself and the opinions connected with it have indeed been the object of our censure; but "the persons who hold to" them are tied to our hearts in the bonds of Christian charity; and it is because we regard them as united to us in the love of the Father who created, the Son who redeemed, and the Spirit who sanctifies us and them, and all the other children of God, that we have endeavored faithfully to expose what we (deeply conscious, as we trust, of our own fallibility) honestly conceive to be their errors.

"*What benefits does it* [*the redemption or atonement*] *convey to those who reject it?*" May we, in reply, beseech our correspondent to consider what benefits the atonement has procured *for those who accept it?* He will answer, "The inheritance of eternal life." True, *after* they have accepted it. But had it procured for them no benefits *before* they accepted it? Did it not procure for them the gracious influences of the Holy Spirit that opened their hearts and predisposed them to accept it? Did it not procure for them the word of God, and the ministry of reconciliation that pressed that word on their consciences? Nay, did it not procure for them the glorious inheritance itself which they *have* accepted? We put it then to the honest judgment of our unknown friend, to his sense of equity and Christian charity, to say whether all these blessings have not been equally procured for those who reject the atonement?

"*How then can they be in a state of reconciliation with* God, *and be his children, who are declared to be in a state of enmity?*" Through the atonement of our blessed Saviour God has opened the way for man to receive pardon on repentance, and is thus reconciled to mankind, who had become estranged from him by the original sin: so the apostle, "God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Thus God, on his part, is reconciled to mankind; and not only so, but earnestly follows them with the word and ministry of reconciliation, assuring them that a gracious pardon will be dispensed to them on repentance. Hence all the enmity between God and men must be on the part of the latter, and must arise out of the personal or actual sins which they commit each one for himself. After men have *actually* sinned in their own persons, they estrange themselves from God and become his enemies. In this state the word and ministry of reconciliation come to them and proclaim,—'BE YE reconciled' to that good and gracious 'God,' who has declared himself, through the atonement of his Son, to be already so reconciled to you as to be ready to pardon you on your sincere repentance.

"To form a clear idea of this matter," says a good old writer, "we need only distinguish of a threefold degree in the love of God. One degree whereby he loved us as creatures; concerning which St. John, 'God so loved the world,' &c. Another degree whereby he stood yet more kindly affected towards us as instated in a capacity of pardon by the satisfaction of his Son. And a third as actually pardoned and fully reconciled to him by being qualified according to the conditions required for that purpose."

"*If a man has the righteousness of* Christ *imputed to him, &c., the question is, &c., who then can be lost?*" We answer, that they will be lost who by living in a state of habitual disobedience to the laws of nature in heathen countries and the law of the Gospel in Christian countries, and dying in a state of impenitence, have proved themselves unfit for the blessings which Christ had procured for them.

We cordially unite with our correspondent in all that he says of regeneration, taking the word in the sense which he has affixed to it. It is the *word* and not the *thing* which we termed a metaphor. The thing itself is the NEW CREATURE; and that consists in faith in Christ as our only Saviour, and a cordial obedience to the *whole Gospel*. And the man who most faithfully receives, and the minister who most faithfully proclaims this everlasting truth and the irremediable ruin, both for time and eternity, of all those who wilfully and obstinately refuse to accept and obey it, have, beyond all others, our highest respect and most fervent prayers.

The author of the following communication, and the many others whose sentiments he expresses, are entitled to our warmest thanks. He sees the subject in its true light, viewing it as he does in immediate connexion with the doctrine of universal redemption. May the laity of the Church ever unite with her clergy in the intelligent and consistent reception of this fundamental truth.

For the Churchman.

UNIVERSAL REDEMPTION.

Mr. Editor,—I read your very able and lucid article in "The Churchman" of the 12th ult., and your remarks upon the communications of your correspondents "T." and "Dunelmensis," in the paper of the 19th ult., with a high relish and most unfeigned satisfaction. Like hundreds of others who are now members of the Protestant Episcopal Church, I was born and bred up in a dissenting denomination, in which was distinctly held and taught the doctrine of a "limited atonement," with the kindred doctrines necessarily and naturally growing out of it. It so happened, that with the most anxious desire to know the truth, I could not adopt these views. They appeared to me to be wholly inconsistent with the great and beneficent scheme of redemption, which the mercy and goodness of God had founded in the inestimable and unappreciable gift of his blessed Son Jesus Christ, and which upon a diligent perusal of them appeared to me to be distinctly set forth in holy Scriptures. I will not trouble your readers with a detailed account of the severe conflicts which I endured in my mind while in the progress of its emancipation from what I conceived to be great and fundamental errors, and in arriving at settled and definite conclusions on a subject confessedly of the most momentous importance to the whole human family. I will content myself with merely observing, that in the good providence of God, and for which I most devoutly thank him, I was led to a careful, patient, and as I think thorough examination of the doctrines of the Protestant Episcopal Church. I have read with care and attention many of her ablest divines, both living and dead, and if I am not greatly and grossly deceived, that pure branch of "the Church Catholic," the venerable Church of England, and her worthy daughter the Protestant Episcopal Church of this country, does most emphatically inculcate the doctrine of an "unlimited or general atonement." In her thirty-first article she declares, "That the offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone." Again in the prayer of consecration in the communion service she uses the following language. "All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." Can any language be more clear, definite, distinct, and emphatic than this? Can any one read it with a mind willing to be led by the light of truth, and not admit the fact I have asserted? To me it seems absolutely impossible. For this reason especially and particularly, among others important in themselves, but not involving such tremendous consequences, I attached myself to the communion of the Protestant Episcopal Church.

This doctrine of the universal redemption of mankind by the meritorious sacrifice of Christ from the total and hopeless ruin brought upon them, as a consequence of Adam's disobedience, I also most fully believe to be a doctrine of the Bible, and to be emphatically *the foundation doctrine* upon which the whole superstructure of Christianity is raised. But this doctrine, Mr. Editor, I most carefully distinguish, as I know you do also, from that other and opposite error to the doctrine of a "limited atonement"—the doctrine of the universal *final* salvation of all mankind. Both these errors are of the same genus. If the arguments by which the former is sought to be sustained, be scriptural and logical, it needs only their extension to all mankind to make them sustain as well and as fully the latter doctrine. Both these errors I abhor and repudiate, to say that mankind are in a salvable state is one thing—to say that all mankind will necessarily be saved, or a part, and that much the largest part *necessarily* damned, without any reference to their moral character, is quite a different thing. But if mankind have not been redeemed by the blood of Christ from the hopeless ruin into which they were plunged by the transgression of Adam, and restored to a state in which they may be saved, without the knowledge of the Gospel, what a fearful doom awaits the myriads of myriads, the absolutely inconceivable and uncomputable number of Heathens, Pagans, infants, insane persons, idiots, and those not yet arrived at the age of distinct moral perception, who have never had even the slightest knowledge of that stupendous plan of salvation which required no less a sacrifice than God *himself*, or the divine united with the human nature, to give it infinite efficacy and value. And was this stupendous plan conceived in the counsels of the divine mind, and this infinite sacrifice made for the accomplishment of any less object than the redemption of the whole of the poor, helpless, fallen, and ruined posterity of Adam—ruined not by their own, but by another's fault; but who, without such sacrifice, must have for ever remained in that hopeless condition? What a horrific and soul-sickening contemplation does such a view present to the mind? Who that has a particle of the common sympathies of our nature but must turn away from it in loathsome disgust? For myself, Mr. Editor, I cannot, coolly consign to *necessary eternal damnation* the mass of mankind, because God in his wise and good providence hath not seen fit to extend to them knowledge of the fact, that they too are interested in the great salvation wrought out by our blessed Saviour. It is only as a part of the whole mass that any man can have any share in the benefits of redemption. For if Christ did not die for him, be he Jew, Turk, infidel, heretic, Heathen, or Christian, he cannot, by any possibility, be saved. If the guilt of his *original sin*, by which I understand the involuntary possession of a corrupt and depraved nature, and if this benefit did not accrue to him antecedent to his knowledge of the fact, in what way, let me ask, in all sincerity and simplicity, on the Christian principle of the *indispensable necessity of an atonement or expiation for sin*, can any man, be he whom he may, even *hope* to be saved? Let those answer who have or may impugn your doctrine of the 'Salvability of the Heathen.' Sir, there is no waiving the point; no sophistry can invalidate it; no human power can strike the glorious truth from the page of inspiration. Christ either *did* or he *did not* die to redeem all mankind. One or the other of these propositions must be admitted. There is no escape from them and their inevitable consequences. 'Behold the Lamb of God who taketh away the sins of the world,' was the grateful exclamation of an inspired apostle, who knew well the import of the words he used. In the fifth chapter of St. Paul's second epistle to the Corinthians it is thus written in the 18th, 19th, and 20th verses: 'And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.' How clearly and distinctly does the above set forth the great and glorious truth, that by and through the merits of Christ, God is *reconciled* to the world, *not imputing unto them their trespasses.* And how distinctly, too, does it set forth the duty of the Christian ministry as the authorized ambassadors of God, to persuade men to be reconciled to him. To proclaim to the world that by reason of the death of Christ there is now *under the covenant of grace*, no other obstacle to the *final* salvation of the whole human family than their wilful refusal of the faith and obedience required by the Gospel, of those to whom it is made known. An *impossible faith and obedience* a just and merciful God will not require, and will visit, I doubt not, with a degree of leniency proportioned to their ignorance and want of opportunity, the sins of those who live not under the light of the Gospel. Yet is it declared in Scripture, that "every man hath of the Spirit to profit withall;" "the Spirit shall not always strive with man." And are we not hence justified in believing that whatever of good the Heathen are capable of performing, is through the agency and influence of the Holy Spirit operating unknown to himself upon his heart. True it is, that he hath not its blessed influences in the *full measure* of the obedient Christian, but yet he has it in *sufficient measure* to make him accountable to God for his obedience to the light and the law or rule of action which God has been pleased to vouchsafe to him. Upon what other principle, than his having received a *sufficiency of aid* to perform what God has thought proper to require of him, can any man, be he Heathen or Christian, be held an accountable creature? Does not the entire fabric of man's moral responsibility depend, not merely materially and essentially, which are strong expressions, but *absolutely and beyond all peradventure*, upon his *ability* to do what is required of him? And from whence will "he that is dead in trespasses and sins" derive such ability, but from the operations of the *Holy Spirit?* Again I say, Mr. Editor, let those who have or may impugn your doctrine of the "Salvability of the Heathen," answer these questions. Let us see who it is that will avow and maintain in plain and distinct terms which cannot be misunderstood, a doctrine which consigns to *indiscriminate perdition all who are without a knowledge of the Gospel.* Let us canvass opinions, Mr. Editor; let there be a thorough investigation of the subject. I am for the truth, and will follow its light, lead where it will.

Allow me to trespass yet a few moments upon the patience of yourself and your readers, while I quote a page or two from the commentary of the able and learned Dr. Adam Clarke. As this work may not be accessible to many of your readers, I will, with your permission, make a few extracts from it, having a direct bearing upon the doctrine we have been considering, and by which they will perceive that in the position which you have assumed, viz., the "Salvability of the Heathen," you are most fully sustained by that learned commentator. The fifteenth verse of St. Paul's Epistle to Timothy reads thus, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Dr. Clarke comments thus: "This is the most glorious truth in the book of God—the most important that ever reached the human ear, or can be entertained by the heart of man. *All* men are sinners, and as such condemned, justly condemned, to eternal death. Christ Jesus became incarnate, suffered and died to redeem them; and by his grace and spirit *saves* them from their sins. *Secondly*, it is *worthy of all acceptation*—as *all* need it. It is worthy of being received by *all*. It is designed for the whole human race: for *all* that are sinners, is applicable to *all*, being put within every man's reach, and brought to every man's ear and bosom, either by the letter of the word, or where that revelation is not yet come, by the power of the Divine Spirit, the true light from Christ, that lightens every man that cometh into the world. From this, also, it is evident that the death of Christ, and all its eternally saving effects, were designed for *every man.*" The sixth verse of the 1st Timothy reads thus—"Who gave himself a ransom for all; to be testified in due time." I quote from the commentator. "As God is the God and Father of all; for there is but one God, verse five, and Jesus Christ the Mediator of all, so he gave himself a ransom for all, i. e. for all that God made; consequently, for every human soul; unless we could suppose that there are human souls of which God is not the creator, for the argument of the Apostle is plainly this: 1st. There is one God. 2d. This God is the creator of all. 3d. He has made a revelation of his kindness to all. 4th. He will have all men to be saved, and to come unto the knowledge of the truth; and 5th, He has provided a Mediator for all, who has given himself a ransom for all. As surely as God has created all men, so surely has Jesus Christ died for all men. This is a truth which the nature and revelation of God unequivocally proclaim." On the words "to be testified in due time," after quoting a number of authorities, the commentator sums up the whole of what had been said by them in these his own words: "This appears to be the apostle's meaning; Christ gave himself a ransom for all. This, in the terms which seemed best to the divine Wisdom, was to be testified to every nation, and people and tongue. The apostles had begun this testimony; and, in the course of the Divine economy, it has ever since been gradually promulgated; and at present runs with more rapid course than ever." Now, Mr. Editor, it seems to me you stand on pretty firm ground, and are found in excellent company. For one, humble and unimportant as I may be, I bid you fear not; *the truth is mighty, and will prevail.* Some of your clerical brethren, I am pained to learn, have manifested their dissatisfaction with the doctrine you advocate, by the withdrawal of their names from your subscription list. This, to be sure, is a mode, and an easy one, of expressing one's disapprobation; it costs no pains to refute your arguments, no intellectual effort is required; it needs only a momentary excitement of the feelings. But to my mind, Mr. Editor, a much more appropriate mode of signifying their disapprobation would be to meet you fairly in the open field of honorable controversy, and show by the force and power of their arguments, that you are in error. Let them honestly and fairly assume, as you have done, the exclusive responsibility of their sentiments, by writing under their own proper signatures. I am one of those, Mr. Editor, who fear not a manly and honorable controversy on any subject. Let it be done with good temper, though it be with earnestness, with fairness and frankness, and the cause of truth will always be benefited by the conflict. How else can the truth be elicited or maintained? It has been convenient for me to ascertain the opinions of many of the laity, who are among the Church's uniform and fast friends, men of piety and intelligence, whose sincerity has been proved by years of zealous devotion to the promotion of the cause of Christ and his Church; and I do assure you, Sir, that I have not met with one who is not ready to yield you a cordial support. Conceding to our clerical friends more knowledge of theological niceties, we of the laity claim for ourselves the ability to judge with a tolerable degree of accuracy when a subject is so treated as to commend itself to our plain unsophisticated common sense. If any of our clerical friends who may be disposed to make the attempt, succeed in making us believe that all who have not had the knowledge of the Gospel imparted to them, *will necessarily perish*, they will succeed in doing that which is a violation alike of common sense, common charity, and of the immutable and eternal principles of common justice.

Let me not be misunderstood. In making this strong declaration, I mean not the slightest disrespect to the Rev. clergy of our Church, for all of whom generally, so far as I have had opportunity of becoming acquainted with them, and for many of them in particular, I entertain a very sincere regard, holding in high estimation as zealous and faithful pastors of the respective flocks over whom the Holy Ghost hath made them overseers. It proceeds entirely from a conviction, the strength and depth of which I am unable adequately to express, of the scriptural truth of the doctrine of the "universal redemption" of all mankind, from a state in which they *could not* to a state *in which they may be saved*, by the precious blood and infinitely meritorious sacrifice of the eternal Son of God, even though that just and merciful Being may, in his infinite wisdom, see fit to withhold from any portion of them the *knowledge* of the great and glorious *fact* of their redemption.

A LAYMAN.

For the Churchman.

Mr. Editor,—The example set by our Church in this country, is about being imitated on an extensive plan by the Presbyterian denomination. We are striving to convert the members of the Greek Church, and to correct the heresy of the Nestorian Christians in Persia. From the last New York Observer, I learn that there is established in New York a new society called the "Foreign Evangelical Society." I make the following quotation,—"The grand object of this association is to promote the resuscitation of evangelical religion in France and other nominally Christian countries in Europe, as well as in South America, Mexico, and the French population in Canada. In a word, *the great field to which it looks, and in which it hopes to accomplish much is, the entire of Christendom*, which may stand in need of help, and into which God in his providence may open a door of entrance;" again, "It occupies a great field, which was not provided for by our other societies; a great field, including more than two hundred millions of the human race, a field of surpassing importance."

F. M.

For the Churchman.

RELIGIOUS PRESS.

Mr. Editor,—A note appended to the sermon "On the Church," by Mr. Mines, a Presbyterian minister of New York, the successor to Dr. Cox, is as follows: "The religious press revoltingly corrupted. I do not mean to prove a conceded fact, but to state another. We believe that the issuing of our 'religious' newspapers on Friday and Saturday, providing reading in families on Sunday, in the cities and their vicinity, is doing more injury to the temper and piety and true intelligence of the community, than any one means easily defined. There are ten thousand families that read the 'steamboat accidents,' the 'letters from Europe,' the 'congressional proceedings,' the ecclesiastical controversies so insidiously blended with scanty specimens of devout reading, that it would scarcely seem to have been the device of a good providence or a good spirit. I never yet inquired of a Christian who did not acknowledge that *he* had *suffered* the injury. Either our pseudo religious newspapers must change their character; or they *must be issued on an earlier day*; or the sober and devout must withdraw their patronage. I beg *my own people* to open their eyes to this crying evil! How many of them on the holy Sabbath have been reading 'Letters from Europe,' because they here and there describe the stone and mortar of a *church*; or angry debates, because they were *about religion*; or 'congressional proceedings,' 'domestic intelligence,' and foreign news.'"

No doubt all this is true as to those papers with which this author is most conversant. The Churchman cannot be classed with such as they are. Most carefully, Mr. Editor, have you excluded "steamboat accidents," "congressional proceedings," and "foreign news." There is here one suggestion worthy of consideration. Is it possible so to conduct a weekly journal, that it can be made peculiarly suitable for reading on the Lord's day? For instance, take the few last numbers of your very valuable paper, in which the question of the "salvability of the heathen" has been so ably discussed, and the duty of the members of the Church as to most of those far distant, and as it has heretofore proved, almost useless projects, been examined. I am sure every intelligent Christian and sound Churchman will be greatly edified with the clear views and sound sense exhibited in the leading articles on this subject, even though he may differ in sentiment with their author; he will also be glad that the door for the full discussion of this subject has been opened. I would rather have had this subject, though important and ably treated, brought to my notice on any other day than Sunday. Take another instance. The Episcopal Recorder of Philadelphia makes peculiar pretensions to an exclusively *religious* character; it claims to be conducted in a most *charitable* and *pious* manner; the articles and selections are made with most *special reference to family reading on the Lord's day.* With these professions distinctly in view, let any Christian man read the leading article in that paper of last week. Not content with misstating your open views, this *pious* editor indulges in a most unchristian attack upon his brother editor, in language better suited for the most violent political, than for *a religious paper to be read on Sunday.* I wish this whole article could be extensively read, (though not on Sunday,) and it would fully sustain the view here taken, that even *this paper* is not calculated to promote growth in grace and increase in humility. Who is there, called a Christian, that would desire to carry such a spirit, as that which dictated this, with him into the house of God, or even to entertain it in his heart on the Lord's day? Our reading on that holy day should be confined to the Bible and books either of a practical or a doctrinal character. We should attend to the heart rather than the head; least of all should our reading be of that description which excites the worst passions of our nature, pride, prejudice, and hatred. Would it not then be well if our religious papers were issued on Monday?

Q.

THE CHURCHMAN.

SATURDAY, JUNE 2, 1838.

REMOVAL.—The Office of the Churchman and the Protestant Episcopal Press is now open at 142 Fulton-street. All *business* communications should be addressed to Henry Cotheal, Agent and Treasurer, or SHERMAN & TREVETT, 142 *Fulton-street.*

Persons changing their residences are requested to leave early directions at the office, 142 Fulton-street, so that no omission or delay may occur in the delivery of their papers.

Exchange papers and persons communicating with the Churchman will please take notice that our office is now 142 Fulton-street, where all documents for the editorial or business department must in future be left.

The Depository of the General Protestant Episcopal Sunday School Union remains at 28 Ann-street. All communications relative to the business of this institution *must* be addressed to John W. Mitchell, Treasurer, 28 Ann-street.

TO CORRESPONDENTS.—We are sorry that we have not been able to comply with the request of "T."—He shall appear next week if possible.

The communication from Boston is received and shall appear soon.

That from Jamaica in our next. [It were better if all correspondents would adopt signatures.]

"An Old Churchman" is received.

"Faber" in our next.

"Clericus" in our next.

"Presbyter" in our next.

"Many Laymen" in our next.

These writers are all entitled to our thanks. Seven of the eight, we are pleased to find, agree with us; and three of them have sent strong and able articles in favor of the cause which we have advocated.—One of them differs from us; but he writes in so Christian a spirit, that we take pleasure in reading his articles, convinced that nothing but good can grow out of a discussion conducted in the temper which he evinces.

To our old friend, who addresses us from Jamaica, we would say, that if the cause of Foreign Missions were fairly, avowedly, and unanimously rested on the grounds on which he would place it, so that the public could clearly see and estimate their relative obligations to the Heathen abroad and the destitute at home, we would not hesitate to give it our cordial support. But who does not know that the cause of Foreign Missions has been urged in this country on far different principles? Who does not know that it is urged in our own Church on far different principles? Have not our own columns already borne witness to the fact, that this cause is intertwined in some at least with the conviction that the millions of the Heathen world are hourly sinking into "the jaws of hell" merely for want of the knowledge of the Gospel? Is not this conviction the natural result of the theology which has been most prevalent in our country? Is not such a conviction enough to uproot the very foundations of society? And if the cause of Foreign Missions is to be advocated in the Episcopal Church on such principles, who can say that its effect may not be among us just what it has been among others,—first great spiritual excitement and then great spiritual exhaustion? Nay, who does not see that the cause of Foreign Missions, advocated on the principles of a theology which does not belong to our Church, must become in its turn a powerful instrument for strengthening and propagating these principles within the Church? Let us first set this matter, of the salvability of the Heathen, on its scriptural foundation, and view it in its true light; and secondly, show the broad distinction between *extraordinary* missions, with the gift of miracles, like those entrusted to the apostles, and *ordinary* missions, with such gifts of the Spirit as are now entrusted to the Church, and then the way will be open for a good degree of harmony in the cause of missions. The want of sound views on these subjects has distracted other denominations: and if we would profit by their experience it is best to clear up the atmosphere in time.

On the whole, the communications which we have now acknowledged are of so encouraging a nature, that we are more than ever convinced that much good will result to the Church from taking an honest and comprehensive survey of this whole subject.

"A Missionary" is received.

GENERAL THEOLOGICAL SEMINARY.

We are authorized from a source, the intelligence and authority of which this writer himself would not question, to "let it be known that the views of Dr. Seabury in his ten postulates, are not those of the resident professors of the Seminary; nor is it believed that there is a man among the professors or students who would not be indignant at having them attributed to him. It were better the institution were broken up, its buildings levelled with the dust, its books, professors, and students scattered to the four winds, than that it should be set up in our Church a nursery of rank Pelagianism, a hot-bed of pestiferous perversions of gospel truth."

Episcopal Recorder.

Remarks.—"*We are authorized.*" Indeed? Has it come to this? Has the Episcopal Recorder, a paper which has not the approbation of its own bishop, which, in the very number from which the above extract is taken, beards him to his face with setting forth "peculiar views" on the subject of the atonement, and which proclaims to the clergy of his diocese and the world, that the "peculiar views" exhibited in his sound, masterly, and truly Catholic charge on the subject of the atonement are "inconsistent with the scriptural doctrine of justification,"—has *this* paper become the official organ of the General Theological Seminary? *Who*, in behalf of the General Theological Seminary, has authorized one weekly journal in the Church to disclaim the views set forth in another? Has any of the professors of the Seminary thus forgotten the dignity due to his station?—*Who* has authorized a paper in Philadelphia, which stands out in opposition to its bishop, to disclaim, in behalf of the General Seminary, views which have been advanced in a paper which has the countenance of its bishop in New York? Has any professor of the Seminary been thus unmindful of what was due to the Bishop of New York? *Who* has thus invested the students! also with this gratuitous responsibility for our views, so that they too must unite with the professors in an authorized disclaimer of them at the bar (not of the Bishop nor of the Church, but) of public opinion? *Who* has, in a public print and in the name of a general institution of the Church, proclaimed The Churchman an abettor of "rank Pelagianism," and "a hot-bed of pestiferous perversions of gospel truth," without any previous apprisal to its editor, or, still worse, to his bishop? *Who* has been guilty of the indelicacy and injustice of bringing forward the name of the editor, and thus attempting to shake the doctrines which he advocates, and forestall an impartial judgment of their merits by exciting an odium against his person? *Who* has offered such an injury and indignity to the Prot. Episcopal Church, and most especially the Church and Bishop of the Diocese of New York, as to declare to the world that the eternal truth of UNIVERSAL REDEMPTION, and the principles essentially involved in it, are the views of but *one man* in her communion? *Who* has thus, in the name of the General Theological Seminary, afforded the Episcopal Recorder a pretext—nay, we should rather say, a most ample authority—for calling on the subscribers of The Churchman to withdraw their subscriptions, and for representing the Bishop of this Diocese as an abettor of heresy? *Who*, in fine, has authorized the Episcopal Recorder, in behalf of the General Theological Seminary, to disclaim the premises of our late argument on the salvability of the Heathen without the admission of *every* one of which,—*even to the last word and letter*,—that most consoling truth could never be consistently and intelligently maintained? And *what* is this paper, thus invested with an adventitious importance which it never before possessed, *what* is it authorized to disclaim?—The salvability of the Heathen without the knowledge of the Gospel? The glorious doctrine of UNIVERSAL REDEMPTION, in which alone our hopes of their salvability are founded?

It is habitually our conscientious endeavor and resolute determination to make The Churchman stand upon its own bottom; to concentrate its responsibility, and especially to keep it free from all entangling connexions with the general institutions of the Church. For this reason we have not felt at liberty to consult, on the present occasion, with the professors of the General Theological Seminary: they have their duties and we have ours; and in the body ecclesiastical, as well as in the body politic, and in nature, the whole system goes forward most harmoniously when every light moves in its own orb. Most deeply then and sincerely as we regret the occurrence of a crisis like this, we see no other way than to front it in the face: and we therefore respectfully call upon the professors of the General Theological Seminary either to disavow the allegation of the Episcopal Recorder or to sustain it with suitable specifications and proofs. We believe that the ten postulates are sound; and what fortifies us in the conviction is, that they are couched very nearly in the words of Dr. Barrow, Dr. Hammond, Norris, of Bemerton, and Bishop Seabury. But if the Rev. Professors of the Seminary will prove them to be unsound, they will confer on us an unspeakable obligation. The unrestricted use of our columns is at their service.

POSITION OF THE CHURCH.

The steadfastness of the Episcopal Church in the midst of the excitements and fluctuations of the popular theology of our country, is a fact generally admitted, and has been the means of directing the attention of many towards her as a harbor from the tempests that have raged without. To what cause is this steadfastness to be ascribed? The superficial observer replies, "To her episcopacy and liturgy;" and he looks no farther. But does any man suppose that the minds of men are governed by material things and outward institutions? It is surely neither the sacraments in themselves considered, nor the Bible viewed in reference to the letter alone, but the *truth* or *doctrines* which the sacraments symbolize and the Bible contains, that have made the Christian world to differ from the Mahometan and the Pagan. As then in regard to Christianity at large, so in regard to the Protestant Episcopal Church in particular, the distinctive excellence which she possesses or is believed to possess, must be ascribed, under God, to her *truth* or *doctrine*.

Episcopacy and the liturgy may be viewed as the *constitution and laws* for the conservation of truth or doctrine. If we break down the barriers we are in danger of losing the doctrine; and, on the other hand, if we lose the doctrine, however a temporary sense of expediency may lead us to respect the outward institutions, we have no security for their permanence. The civil government provides excellent laws against duelling, which yet are of no practical use: public opinion, which ought, by every dictate of reason and religion, to bow to these laws and be formed by them, has become rampant, and treats them with contempt. So in regard to the Church.—Whatever stability she has possessed has been mainly owing to the soundness of her doctrine; and those who are led by the commotions without to cling around her episcopacy and her liturgy, and yet retain in any of its modifications the erroneous doctrine which has caused these commotions, and diffuse that doctrine for the formation of a public opinion within her pale, have no security that, when these commotions have passed away, the public opinion which they have formed may not turn against the very institutions to which they have fled for refuge, insensibly relax the obligations to observe them, and ultimately trample them in the dust.

What then is the distinctive character of the Protestant Episcopal Church? We answer: negatively, it is a renunciation of the errors and corruptions of the Church of Rome: positively, it is the full and consistent acknowledgment of the doctrine of UNIVERSAL REDEMPTION in connexion with a ministry divinely authorized to dispense its blessings.

We have no wish to perplex our readers with the technicalities of theology or to engage them in the nauseating details of polemical controversy. We merely ask their attention to a plain common sense statement of facts.

UNIVERSAL REDEMPTION.

The doctrine of universal redemption supposes God to have required of Adam, *in his state of perfection, a rigid, exact, unsinning, and perfect* obedience to the divine law: a requirement most righteous, because there was given strength sufficient to obey it. It supposes Adam, and virtually all mankind in him, to have incurred the displeasure of God by disobedience, and to have lost the image of their Maker. In consequence of this fall or disobedience Adam, and in him all mankind, became weak and corrupt, and totally incapable of repairing the majesty of the violated law, or of rendering any further acceptable obedience. In this state what did our heavenly Father do? Did he continue to exact of the fallen and ruined posterity of Adam the *perfect obedience* which their first parent had failed to render, and which they were *utterly unable* to yield? Did he continue to suffer them to come into existence with a nature already corrupted and tending to increased corruption, the subjects of his wrath and the inheritors of eternal misery, without providing any antidote to their misery? Sooner, we reverently believe, would he have expunged the whole human race from existence.—Did he mitigate his law and bend it to the weak tastes and criminal passions of his creatures? This, it be reverently said, was in the nature of things impossible; for the law of God is holy, immutable, eternal. What then was done? Here it was that God accepted the mediation of his beloved Son, and became reconciled to man as to open the way for pardon on repentance. Here virtually commenced the blessed *atonement*; although, as if to indicate its magnificence and display it as the CENTRE of effulgence to all the human race, the gracious covenant which it secured was not formally sealed, and ratified, and virtually consummated till 4000 years after it was first promised. Through this atonement Adam, and virtually all mankind in him, were placed under the *new covenant*. The divine image which he had lost was restored; the Holy Spirit which he had forfeited was recovered, to be in him, and in HUMAN NATURE, and therefore in *every* human being, the principle of a new life. The law of God still remained the *standard of duty*—else transgression had been no sin—but our heavenly Father, through the covenant of grace, was pleased to accept such cordial, sincere, and willing obedience as we, through his preventing and assisting grace, are enabled to render.

BISHOP SEABURY AND BISHOP HOBART.

"By the new covenant of grace through Jesus Christ," to use the words of Bishop Seabury, "we are put into a state of trial, every one for himself, and have the blessed hope and promise of regaining by our faith and obedience that heavenly immortality

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which Adam, through his disobedience, lost for himself and his posterity." *Sermons*, vol. i. p. 220.—"The essence of this faith," says Bishop Hobart, "consists in a sincere disposition to know and to do the will of GOD. * * * As it has for its object the promises and the will of GOD, it must vary in different men according to the opportunities they enjoy of knowing those promises and that will. Faith, in a certain degree and certain extent, is necessary to salvation; 'for without faith it is impossible to please GOD;' and 'by faith man is justified and not by the deeds of the law.' But to exclude from salvation and to consign to perdition all those who have never had an opportunity of believing in JESUS CHRIST, is utterly repugnant to reason, incompatible with the character of GOD as the just and equitable governor of his intelligent creatures, and absolutely contradicted by Scriptures." * * * * "The faith required of those to whom the Gospel is not revealed, is confidence in the Supreme Being and obedience to his will, as far as his attributes and will are made known to them, either by the light of nature, or by tradition derived from revelation, or by the secret inspirations of his grace." *Redemption Sermons*, vol. ii. pp. 98, 99, 100. "Some of the benefits of CHRIST'S redemption," says Bishop Seabury, "are indeed absolute, and every human creature is born into actual possession of them. The capacity or possibility of having our sins forgiven through the atonement of CHRIST is one of these benefits. Another is the presence of the Holy Spirit of GOD with us, manifesting his divine influence in the sensibility and approbation of virtue and goodness, and in the checks and admonitions of conscience which in a greater or less degree seem common to all men." *Sermons*, vol. ii. p. 116. "The Holy Spirit is," says Bishop Hobart, "in a *certain sense* the agent of sanctification in every man. * * In a *certain sense* all men are 'sanctified by the Spirit of GOD,' inasmuch as they partake of such a portion of his gracious influences as enables them to serve GOD according to the proportion of light which they have received, and where the Gospel is revealed to believe and obey it." *Redemption Sermons*, vol. ii. p. 372.

PARTIAL REDEMPTION.

The doctrine of a partial redemption (to say nothing of the nameless congeries of floating and incongruous opinions which have grown out of it, but now ungratefully disown the mother that bore them, and the father that begat them,) is, as its name imports, substantially the same with the former, the chief difference being in its extent. It too supposes GOD to have required of Adam a *rigid, exact, unsinning*, and *perfect* obedience to the divine law. It too supposes Adam and in him all mankind to have incurred the divine displeasure by disobedience, to have lost the image of GOD, and to have become thereby helpless, destitute, and spiritually dead. It too supposes GOD to be reconciled * to all those who are comprehended in the new covenant. It too supposes the utter inability of man to render any acceptable obedience to GOD before the infusion of a principle of spiritual life. It too supposes that after the infusion of a principle of spiritual life, man may render a *cordial, sincere, willing*, and *faithful* obedience, which, though still imperfect, is acceptable to GOD, not for *its* merits, but for the merit of CHRIST. Where then lies the difference? It lies here, reader, and mark it well. The doctrine of UNIVERSAL REDEMPTION supposes the life-giving principle to have been infused into HUMAN NATURE, so that from the time of Adam downwards every human soul has been qualified to render to GOD an acceptable obedience to the divine law just in proportion as that law is manifested to the conscience. "GOD," says Bishop Seabury, "created man in innocence, and gave his Holy Spirit to be the principle of his life and to conduct him to eternal felicity. And when he had forfeited and thrown away the precious gift, he redeemed him by his Son and restored to him the Holy Spirit as the principle of his life to lead him to bliss and glory immortal." The doctrine of partial redemption supposes this life-giving principle to be, as we have said, equally necessary, equally infused into all those who are comprehended in the new covenant; but inasmuch as the number comprehended in the new covenant are limited, so in like manner it supposes the life-giving principle to be infused into a limited number. Both agree in regarding this act of the Spirit as instantaneous, irresistible, omnipotent, and to take effect immediately on the application of the new covenant, or of the precious blood of CHRIST procured by it. The difference is, that the one supposes the new covenant to have taken effect in the person of Adam immediately on the first promise, and the life-giving principle, derived through the atonement, to have been infused into HUMAN NATURE, and to exist in EVERY HUMAN SOUL; while the other supposes the new covenant and the life-giving spirit derived through it to be infused into the limited number for whom the atonement was made, and the rest of mankind still to remain as spiritually dead, as if no atonement had been offered. Those who are effectually called by the preaching of the Gospel are proved thereby to be within the chosen number: but how with infants? how with the Heathen? how with the Mahometans? how with all mankind who have not received the ministry of reconciliation? Alas! here with the advocates of partial redemption, whether maintained in a consistent or modified form, all is darkness! Some, with a fidelity to their promises which must approve itself to the *head* at least of every admirer of logical consistency, consign them to perdition; while others look for comfort to the benevolent sympathies of their nature, or tax their strength and ingenuity to strike out a few scintillations of hope from their flinty doctrine.

LAW AND ORDER.

Universal redemption holds up to all society a law to which, through the preventing and assisting grace of GOD, they can render an acceptable obedience. It is thus conservative, and leavens society with a wholesome, even-minded, consoling and conservative influence. Partial redemption presents the frightful anomaly of holding up a law to the mass of society which it tells them they *cannot obey*, and which it uses merely to convict them of sin and bring them to CHRIST. It thus wants the element which is to form society to habits of virtuous subordination and obedience. It teaches them to expect some sudden and powerful act of omnipotence in order to their regeneration, and thus perplexes and estranges their minds, sometimes drives them to despair and habituates them to look for conversion in excitements and *revivals of religion*, too often falsely so called.

CONSEQUENCES.

Universal redemption, by teaching that all moral virtues are the fruits of the Spirit, gives morality its due prominence and development in the Christian character. Partial redemption, by supposing that moral virtues may exist without being the product of the Holy Spirit, is apt to depreciate them. Universal redemption, by representing the Holy Spirit as giving to every soul a principle of life, and qualifying it to render an acceptable obedience, keeps the Catholic faith of the adorable Trinity on an immoveable foundation. Partial redemption, by teaching that the efficacious gift of the Spirit is withheld from the unregenerate, i. e., from the mass of mankind in general, and that man is thus thrown back upon his natural powers, is compelled to resolve the first act of living faith, either into an irresistible act of the Spirit, or into man's natural ability. It is thus that the popular theology of this country has been entangled in the most intricate and everlasting disputes about natural and moral ability, and been kept for years reeling and staggering to and fro between high Calvinism and downright Pelagianism.* The result must inevitably be that the popular mind will run out into infidelity, or return to the glorious truth of universal redemption.

OF IMMEDIATE INTEREST TO THE CHURCH.

Churchmen! it is not the Heathen who are chiefly concerned in this question. It is the welfare of your country, the comfort of your firesides, the peace and perpetuity of your Church, which are at stake. We do not ask you which you will choose, for we know that your choice is made. We bid you then remain firm to your standards! The glorious and eternal truth of UNIVERSAL REDEMPTION has been transmitted to you by your fathers as a precious deposite; see that you preserve it as you have preserved it, for the good of your country, and transmit it to your children! It is as firm as the everlasting hills! It has ever stood, and it still stands in your Church like a rock; and with every wave that dashes upon it the tide of error recedes still farther from its base. If you cease to hold it in its *purity* and *consistency*; if you clasp to your bosoms any of the shreds or modifications of the opposite theory, then may you yet be found bowing the knee to the idol of Geneva, in this its last age of decrepitude and decay, welcoming with open arms the theology of Princeton to your House of Bishops, and preparing to exhibit to the world the spectacle of a Church torn, *corrupted*, RUINED; the scorn of the intelligent, the aversion of the peaceful, and a "by-word among all the people!"

TRUST IN GOD.

The doctrine of UNIVERSAL REDEMPTION through the precious blood of the Lamb of GOD efficaciously applied to the heart by the HOLY SPIRIT who, in unity with the Father and the Son, is the supreme GOD, three Persons in one undivided essence, must, sooner or later, be consistently and unanimously acknowledged by the Protestant Episcopal Church, and made the basis of the personal piety of her members, and of the more extended operations of her general institutions. The LITURGY alone, breathing, as it does, this sublime truth on almost every page, will be the grand means through which the HOLY SPIRIT will gradually and silently accomplish this end, and work the minds of all our members into a state of unity and concord. To dispense this doctrine to the new world through the channel of, and in connexion with, a divinely appointed ministry, purified from the corruptions of the Church of Rome, is the grand purpose for which the good providence of GOD has preserved our Church. That he will enable her to accomplish this purpose we KNOW; for we have the sure and unfailing promise, "Lo, I am with you alway, even unto the end of the world." But, to this end, Churchmen, GOD will use your instrumentality! The fulfilment of this purpose, therefore, becomes your duty. Be sure to discharge it. Remember, however, that of yourselves you can do nothing; but that all your sufficiency is of GOD! Seek, then, in humble and fervent prayer the succors of that HOLY SPIRIT, which alone will enable you to accomplish the purpose for the fulfilment of which GOD has preserved you by his providence, enlightened you by his word, strengthened and sanctified you by his Spirit!

UNCOVENANTED MERCIES.—A correspondent intimates to us that we are at variance with Bishop Hobart and others who speak of those persons who have no valid baptism as being left to "uncovenanted mercies." Not at all: we entirely agree with them.—For the Church of CHRIST brings men into a *near* and *peculiar* relation to GOD and enrols its faithful members in "the society of the first born, whose names are written in heaven." Thus GOD forms with the members of his Church through his authorized ministers a *special* or *particular* covenant, by means of which they are admitted to the participation of *peculiar* blessings; and in a Christian country, where the Church is accessible to all, and where all can hear the divine command to enter into it, no person, as we remarked in our last, has *a right* to presume on any other mercies than those which our heavenly Father promises to dispense through this special or particular covenant. It is this *special* covenant, with which Christians are more habitually conversant, from which we say, and say justly, that all persons who want a valid baptism are excluded; and to which Bishop Hobart alluded when he spoke of such persons being left to "uncovenanted mercies." Bishop Hobart was too sound a divine to use the term in any other sense.

ERRATUM.—In our last, page 2, column 4, in the clause "CHRIST has died to procure for all men the possibility of repentance," supply *efficacious* before the word "repentance."

The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held on Monday, June 25th, at nine o'clock, A. M., in the Sunday School-room of St. John's Chapel, N. Y. By order,

F. H. CUMING, *Secretary of the Board.*

⁂ Besides the persons *elected* Managers, all others are Members of the Board, for whom *fifty dollars* or more have been paid.

☞ The other periodicals of the Church will please insert the above.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty-second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

CLERICAL CHANGE.—The Rev. Hiram Adams, late a presbyter of the Diocese of Delaware, having removed with a letter of dismission to this Diocese, and been here received, has changed accordingly his canonical residence.

For the Churchman.

COLLECT FOR THE FIFTH SUNDAY AFTER EASTER.

O LORD, from whom all good things come,
To us thy humble servants grant,
That, by thy inspiration, we
May think those things thou dost implant
E'er in our breast, holy and good;
And by thy gracious guidance may
Perform, through CHRIST, the same we pray.

COLLECT FOR ASCENSION-DAY.

Grant, we beseech thee, O ALMIGHTY GOD,
That, like as we believe thy Son, our LORD,
To have ascended up from earth to heaven,
So may our heart and mind, unto thee given,
Thither ascend and dwell continually
With him, one GOD, who liveth and doth reign
With thee and HOLY GHOST eternally.

COLLECT FOR WHITSUNDAY.

O GOD, who as at this time didst the hearts
Of thy most faithful people teach; we pray,
That as, by sending unto them the light
E'en of thy Holy Spirit, so we may,
By the same Spirit, have a judgment right
In all things, and rejoice for evermore
In his most holy comfort, through our LORD
Thy Son, CHRIST JESUS, our blessed Saviour,
Who, one GOD, in the unity with thee,
And the same Spirit, reigns eternally.

MEM.

EPISCOPAL VISITATION.—The Bishop's appointments for visitation have been increased by the addition of a second appointment for *Whitehall.*

GENERAL THEOLOGICAL SEMINARY.——The stated meeting of the Board of Trustees will be held in the city of New York, in Trinity Church, on Monday, the 25th day of June, at 6 o'clock P. M. In compliance with a standing order, the names of the Trustees are appended to this notice, and the Editors of the Church periodicals are requested to publish the same in their respective columns. By order.

June 1, 1838. HENRY ANTHON, *Sec'y.*

New Hampshire.—Rev. Dr. Burroughs, Edward Cutts, Esq.

Massachusetts.—Rev. Messrs. Ballard and Edson, Messrs. E. A. Newton and L. Tilley.

Connecticut.—Rev. Drs. Croswell, Burhans, B. Judd, Jarvis, Messrs. W. W. Boardman, R. Adams, P. A. Cannon, S. H. Huntington, J. L. Bush.

New York.—Rev. Drs. Bayard, Berrian, Butler, Creighton, Eastburn, Hawks, Lyell, McVickar, Milnor, Potter, Reed, Schroeder, Taylor, Whitehouse, Rev. Messrs. John Brown, Crosby, Cuming, Forbes, Haight, Harris, Higbee, E. M. Johnson, Lucas, Isaac Pardee, Proal, William Richmond, W. Shelton, Hugh Smith, Lucius Smith; Messrs. N. Rogers, D. S. Jones, E. R. Jones, S. Warren, T. L. Ogden, D. B. Ogden, Isaac Lawrence, D. E. Evans, J. Lorillard, J. Emott, J. Juliand, J. C. Spencer, Wm. Johnson, Floyd Smith, P. A. Jay, G. Lee, H. G. Wisner, W. Harison, P. G. Stuyvesant, G. C. Verplanck, P. J. Van Rensselaer, H. Van Rensselaer, J. D. Dickerson, J. A. Dix, James N. Wells, Matthew Clarkson, George Jones, N. B. Holmes, Edward P. Livingston, John Pintard, T. H. Hubbard, Wm. M. Price, James F. De Peyster, James Smith, and the Secretary.

New Jersey.—Rev. Dr. Beasley, Rev. Messrs. J. Croes, M. H. Henderson, Messrs. Collett, T. Chapman.

Pennsylvania.—Rev. Drs. Delancey, Upfold, Boyd, Ducachet, Rev. Messrs. J. Rodney, Levi Bull; Messrs. David Scott, J. Read, Wm. Meredith, J. Reed, James S. Smith, B. Stiles.

Delaware.—Hon. S. Paynter.

Maryland.—Rev. Drs. Wyatt, J. Johns, Henshaw, Spencer; Messrs. Brice, Eccleston, Key Herbert.

Virginia.—Rev. Dr. Keith, Rev. Messrs. Cobbs, McGuire; Messrs. C. Berkely, P. Nelson.

North Carolina.—Rev. W. Green, Messrs. D. Cameron, J. Collins.

South Carolina.—Rev. Dr. Gadsden, Rev. Messrs. Gibbs, Hanckel, Gervais, Barnwell, Trapier; Messrs. T. Lowndes, W. Heyward, D. E. Huger, J. Stuart, P. Tidyman.

Georgia.—Rev. E. Neufville.

Tennessee.—Rev. L. Polk.

Maine, Rhode Island, Vermont, Ohio, Kentucky, Mississippi, Alabama, Michigan and Illinois—no nominations.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Whitsunday, June 3, Cooperstown: Wednesday, 6, Pleasant Valley, *Dutchess county*; Friday, 8, Marlborough, *Ulster county.*

Trinity Sunday, June 10, Fishkill, *Dutchess county*, ordination A. M., confirmation P. M.; Tuesday, 12, Goshen, *Orange county*, ordination A. M., confirmation P. M.; Thursday, 14, Monticello, *Sullivan county.* Saturday, 16, Peekskill, *Westchester county*, consecration A. M., confirmation P. M.

First Sunday after Trinity, June 17, St. Andrew's Church, *New York.*

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county*, 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county.*

Sixth Sunday after Trinity, July 22, A. M., Bedford, *Westchester county*; 4, P. M. North Salem; 23, Paterson, *Putnam county.* Festival of St. James the Apostle, Wednesday, July 25, Athens, *Greene county*, ordination A. M., confirmation P. M.

Seventh Sunday after Trinity, July 29, Watertown, *Jefferson county*, ordination A. M., confirmation P. M. Tuesday, 31, Canton, *St. Lawrence county.*—August 1, Waddington, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, August 5, South Danby, *Tompkins county*, ordination A. M., confirmation P. M. Tuesday, 7, Penn Yan, *Yates county*, consecration A. M., confirmation P. M. Thursday, 9, Wethersfield, *Genesee county*, consecration A. M., confirmation P. M. Saturday, 11, Grace Church, Lockport, *Niagara county*, consecration A. M., confirmation P. M.

Ninth Sunday after Trinity, August 12, Christ Church, do., ordination A. M., confirmation P. M. Tuesday, 14, Trinity Church, *Buffalo.* Friday, 17, Ellicottville, *Cattaraugus county*, consecration A. M., confirmation P. M.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county*, ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York.*

Wednesday October 10, Whitehall, *Washington county*, consecration A. M., confirmation P M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—*Saratoga county.* Fourth Sunday after Easter, May 13, in the morning confirmed 2 in St. John's Church, Stillwater.

In the afternoon confirmed 2 in St. Luke's Church, Mechanicsville.

Washington county. Tuesday, May 15, in the morning, laid the corner-stone of St. Paul's Church, Whitehall, and delivered the address on the occasion.

In the afternoon confirmed 11 for that parish in the Presbyterian church of the village.

Saratoga county. Friday, May 18, confirmed 7 in St. Paul's Church, Charlton.

Montgomery county. Saturday, May 19, confirmed 1 in St. Ann's Church, Port Jackson.

Schenectady county. Fifth Sunday after Easter, May 20, in Christ Church, Duanesburg, confirmed 7, and afterwards, at his residence, a sick member of the parish.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 15 Whitehall.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Brown, Rev John W, 15 Le Roy Place.
Carder, Rev James D, 663 Broadway.
Colton, Rev Calvin, 9 Murray.
Cooke, Rev James W, 23 Cliff.
Cuming, Rev Francis H, 24th street, 2d door from 4th Avenue.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 341 Pearl.
Hackley, Rev Charles W, 116 Sullivan.
Hammell, Rev William, 56 Carmine.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston.
Henry, Rev Caleb S. 349 Broadway.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Lot, 192 Allen.
Kellogg, Rev Ezra B, 401 Hudson.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 186 Canal.
Niles, Rev William W, 12 Ridge.
Peck, Rev Isaac, 77 Anthony.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev Smith.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 9 Murray.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Smith, Rev Hugh, 97 Nineteenth.
Staunton, Rev William. 94 Eighteenth.
Taylor, D D, Rev Thomas H, 1 Rector
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 87 Nineteenth.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.
Windsor, Rev Lloyd, 189 Bleecker.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W. Washington Avenue.
Cutler, D D, Rev Benjamin C, 152 Washington.
Diller, Rev Jacob W, 209 Fulton.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, Johnson, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

☞ Notice of alterations in this list should be sent to the office, 142 Fulton st. by the 25th of each month

MARRIED,

On Thursday evening, May 24th at Porto-Bello, Saint Mary's co, Md, by the Rev. Mr. Claxton, the Rev. R. H. B. MITCHELL, to Miss SUSAN BINNEY, daughter of the late Archibald Binney, Esq.

CALENDAR.

JUNE.

3. Whitsunday.
6, 8, 9, Ember-Days.
10. Trinity Sunday.
11. St. Barnabas.
17. 1st Sunday after Trinity.
24. 2d Sunday after Trinity and Nativity of St. John the Baptist.
29. St Peter.

NOTICES.

A missionary sermon will be preached in the United Brethren's (Moravian) church in Fulton street, on Sunday evening next, the 3d of June, after which a collection will be taken up in aid of the missions of the United Brethren among the heathen. Service to commence at half past 7 o'clock.

Whereas in the Annual Convention of the Protestant Episcopal Church in the State of New York, held in October 1837, certain resolutions touching the division of the Diocese of New York were adopted; and whereas the bishop of said Church has been requested by a resolution of the same Convention, to call a Special Convention "at such time as will enable the diocese to bring the subject fully matured before the next General Convention," and has seen fit to accede to such request as reasonable and proper. Notice is hereby given to the clergy and parishes of the Protestant Episcopal Church in the State of New York, that a Special Convention of the diocese for the purposes specified in the resolutions of 1837 above referred to, and for the transaction of such other business appertaining to diocesan conventions as it may see fit to perform, will be held in Trinity Church in the city of Utica, on Wednesday, the 22d day of August next, at 10 o'clock in the morning. By order of the bishop,

FRANCIS L. HAWKS,
Secretary of Convention.

May 21, 1m.

The New York Female Benevolent Society, whose object is to relieve the unfortunate and destitute, and to reclaim the wanderer, intend holding a Fair in the month of June, for the purpose of increasing their funds.

They appeal to the benevolent part of their fellow-citizens, to aid them in their efforts, by donations of work or materials for the same which will be thankfully received at the following places.

MRS. LATHROP, 75 Christopher st.
MRS. RICHARDS, 44 White st.
MRS. MEAD, 48 Cliff st.

And at the Prot. Epis. Press, 142 Fulton st
March 27, 1838. 2m

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 23d May, has received the following contributions, viz.

From Grace church missionary society, Providence, R I, by the hands of Gideon Gurnett, Esq, $50; part of the offerings of St George's church, Hempstead, Long Island, N Y, per Rev Wm M Carmichael, $9 05; collection in St John's church, Yonkers, N Y, 27th May, $33 71; do in St Paul's church, Eastchester, same day, $32 22; by the hands of the Rev Dr Hawks, from a member of St Thomas' church, N Y, for domestic missions, $50; by the hands of C J Aldis, Esq, received from St John's church, Colleton, S C, per Rev Thos J Young, rector, $6; by the hands of the Rev John Claxton of Leonard Town, Maryland, through the Protestant Episcopal Press, from a young lady of St Andrew's parish, for domestic missions, $5; by the same from the young ladies of Mrs Gough's school, for the same purpose, $5—Total receipts, $190 98.

May 29, 1838. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Received by the hands of Rev J D Carder, $314 .9 From Trinity church, Staunton, Va, per Rev F D Goodwin, $50; from St Paul's church, Prince William co, Va, per Rev Wm Seall, Mrs Mary Tyler, $2 50; Misses Sally, and Louisa Tyler, $2 50; for Greece, $5. From Leeds parish, Fauquier co, per Rev Geo Lemmon, Thos M Ambler, $10; Miss Mary Marshall, $5; Mrs Claudia H Marshall, $7 50—for Greece, $22 50. From Hamilton parish, Fauquier co, per Rev Geo Lemmon, Mrs Caroline Tyler, $5; Mrs Robt L Randolph, $5, Mr Robt L Randolph, $5; Mrs Guthrie, $1; Mr W Bell, $1; Mrs Mary Magill, $1; Mrs J A Payne, $1; Mrs Ann Brooke, $5—$24. Dr J A Marshall, $13 25; Mrs Eliza Marshall, $10—for Greece, $23 25; missionary box of a teacher in Sunday School for Mrs Hill's school, Athens, $2 33—$49 58. From Westown parish, Charles city, per Rev Alexander Norris, $3; from Lexington parish, Amherst, per Rev Nelson Sale, Mrs Jane H Garland, (in gold left by a dear child,) $2 50; Miss Nancy Crawford, $2; Arthur B Davies, $10; Benj B Taliaferro, $5; Miss Narcissa Terrell, $1; Wm M Waller, $10; Miss Sarah Ann Sale, $5; making $30, of which one half, $15. From Cooper parish, Westmoreland co, per Rev G W Nelson, Ladies Working Society, $46, of which one half, $23. From Farnham parish, Richmond co, per Rev G W Nelson, religious association, $12 50, of which one half, $6 25. From Lunenburgh parish, Richmond co, per Rev G W Nelson, one half of weekly offerings, $2 50. From Christ church, Smithfield, Isle of Wight, per Rev Z Mead, church offerings and thank offerings, $8 69; Miss Eliza W Cock, $10; Miss Louisiana Cock, $4, for Africa, $22 69. From Wickliffe parish, Clarke co, per Rev W M Jackson, weekly contributions, $40; Sunday school for Greece, $11 07—$51 07. From Frederick parish, Millwood, donation of Right Rev Bishop Meade, $50.—Collection in All Saints church, Frederick city, Md, per Rev H S Kepler, one half, $14 10—$314 69. Received from St George's church, Hempstead, L I, per Rev Wm M Carmichael, part of monthly offerings, $3 88; received per secretary and general agent, collection at St John's church, Essex, Conn, one half, $3 18; received by the hands of James Swords, Esq, from Gideon Gurnett, Esq, Providence, $50; received "the widow's mite," from "a friend to missions," (Postmaster, Philadelphia,) $20; received from a Sunday school class, Christ church, Gardiner, Maine, $2. Received from Rev E C McGuire, Fredericsburg, Va, from St Ann's and South Farnham parishes, Essex co, Va, by Rev J P McGuire, $90; from "a friend," per Rev F H McGuire, for general missions, $3, one half, $1 50—$91 50. Remitted by Rev Thomas J Young, rector of St John's church, Colleton, S C, from some of the pledges made by the congregation of St John's church due 1st January, 1839, but paid in advance, $41 25; from children of Sunday school, one quarter's collection for Foreign Missions, $14 37; from several colored communicants for African Mission, $10 81—$66 43, less exchange, $2 51—$63 89. Total receipts, $549 14.

CHARLES J. ALDIS, Treasurer,
Bank of America.

May 29, 1838.

ST. PHILIP'S CHURCH.

The vestry of St Philip's church regret exceedingly to solicit aid from the public at such a time as the present, but owing to the late improvement in Centre street, they have been unavoidably plunged into a debt of three thousand dollars, which requires to be immediately liquidated. We have the promise of two thousand dollars, on conditions that we by our own exertions raise the sum of one thousand. We appeal therefore to the generosity of our Episcopal friends to assist us. The undersigned, being the general agent for soliciting aid to this object, respectfully acknowledge, the following amounts received.

From P G Stuyvesant, $50; S Ward, $50; S Cambreleng, $20; J Lorillard, $25; Jas Milnor, & Jas A Burtus, executors of Mary Thompson, $200; J Downing, $10; H Scott, $10; J P Stagg & Co, $25; H R Bogert, $10; Peter Lorillard, $25; Catherine Lorillard, $15; Jno Goodhue, $20; Jno J Morgan, $10; Edw Prime, $10; Swords, Stanford & Co, $10; Jas G King, $10; Gideon Lee, $10; Cornelia Altherause, $10; R Minturn, $10; W Berrian, $5; M Fox, $5; D A Cushman, $10; G J Fox, $5; G Whitehouse, $5; A Elston, $5; J Barrett, $5; Titus Dickson, $5; Mrs W Howell, $5; J Gaston, $5; E Y Higbee, $5; J Sylvene, $10; M Nelson, $5; L M H, $5; T Bloodgood, $5; E Essex, $5; J Bailey, $5; P Moore, $5; smaller sums to the amount of $25,—Total, $655 25.

ISAIAH G DEGRASSE.
General Agent.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of the following, viz.

From the Rev Edward E Ford, the amount, deducting premium at 7½ per cent, of a collection of $73 08, in St Paul's church, Augusta, Georgia, $68; from Mr Thos Underhill, the amount of a collection in All Saints Church, N Y, on Sunday the 27th inst, $68 20—Total, 136 20.

EDWARD R. JONES. Treasurer.

New York, May 30, 1838.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to May 30th, from the following persons, viz.

Dr W Smith, Esq, (2) Horace, N Y, remit; A Roberts; Rev A Ten Broeck; Postmaster, Buffalo; Rev Warner Hoyt, 1 remit; Rev F F Peake; Marsh, Capen & Lyon, remit; Rev R C Shimeall; Alex W Marshall, remit; Rev E G Gear: Postmaster, Baltimore; J Whetham; Jno F Wright; N O Preston, remit; Bishop H U Onderdonk; Postmaster, Poulteney; Rev Moses Marcus; Salmon Hall; Thomas T Ash; Rev Ed Ballard; Herman Hooker; Geo H Norton; H W Rees; Rt Rev Bishop Doane.

Packages forwarded by the Protestant Episcopal Press.

1 pckg Rev Moses Marcus, Nantucket, sloop Clarissa; 1 pckg Rev M L Chevers, Norfolk, Va, schr Empire; 1 pckg Rev J Coghlan, Flatbush, L I, sent to stage office Brooklyn; 1 box Rt Rev Bishop Doane, Newark, N J, S Passaic; 1 box Geo O Bartlett, Boston, Mass; 1 pckg T Latimer, Railroad line, Phil; 1 pckg Rev P S Chauncey, Rye, steamboat Eagle: 1 pckg Rev Warner Hoyt, Snow Hill, Md; 1 pckg Rev Anthony Ten Broeck, Fishkill Landing, steamboat Highlander, for Newburgh; 1 pckg Bishop H U Onderdonk, Railroad line, Phil; 1 pckg Rev Herman Hooker, do do.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending May 31st, from the following persons, viz:

T. Latimer, Philadelphia; F. Sill, Middletown, Conn.; Rev. A. Sanford, Portsmouth, Ohio, with remittance; L. N. Gridley, Hudson, N. Y.; G. Richmond, Providence.

Packages forwarded by the Episc. S. S. Union, 28 Ann st. during the week ending 31st May.

One package for A. S. Wilkinson, Cohoes Falls, per Troy Tow Boat; one do. for Mrs. E. D. T. Williams, Norwich, Conn., sent to No. 72 Beaver st; one do. for Rev. Washington Van Zandt, Lonsdale, R. I., by Boston and Providence Rail Road Line; one do. for E. R. Jewett, Ohio City, care of Wm. Hawes, 18 South st.

INFORMATION WANTED—Of the marriage of Andrew Agnew by any Episcopal clergyman of this city, within three years last past. Please to leave a certificate thereof at the office of the Prot. Epis Press, 142 Fulton street. may 29

A TEACHER.—A lady, a communicant of the Church, who has had several years experience in teaching, and possesses high recommendations, desires a situation either in an established school, or as instructress in a family. A communication addressed to W. at the Prot. Ep. Press, will receive immediate attention. je2

PRESS DEPOSITORY, 142 *Fulton street.*—Just opened at the Depository of the Protestant Episcopal Press, a valuable invoice of English Theological Books. Clergymen and Students are respectfully invited to call and examine.

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.

Questions on the *Gospel* according to *St. Matthew.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Questions on the *Acts* of the *Apostles.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.

At the Union Depository, 28 Ann st.

Proprietors of newspapers devoted to the interests of the Church, will confer a favor by giving the foregoing advertisement an insertion in their prints. je2

PEWS to let in the Church of the *Annunciation*, lately organized under the care of the Rev. Dr. Samuel Seabury, corner of Prince and Thompson streets. Open on Friday and Saturday afternoons. Application to be made to the undersigned.

Pew Committee.—Wm. H. Bell, 4 Spruce street, L. M H. Butler, 4 Vesey street.

RUBRICATED PRAYER BOOKS.—The 8vo Prayer books with the rubrics in their proper color. Orders for this work in every variety of binding should be addressed to the Protestant Episcopal Press, 142 Fulton street, Sherman & Trevett.

ST. PAUL'S COLLEGE.—This Institution, which is partially in operation as the Flushing Institute, will be completely organized on the first Monday in October next, at College Point, near Flushing, New York.

The literary and scientific duties of the Institution will be discharged by an Academic Board, to consist of Professors in the following departments of instruction:

The Hebrew Language, with Jewish and Christian Antiquities.
The Greek and Latin Languages.
Mathematics and Natural Philosophy.
History and Constitutional Law.
Moral and Intellectual Philosophy.
Rhetoric. Evidences of Christianity.
Chemistry and Mineralogy.

Together with assistant Professors and Instructors in the Greek and Latin Languages, Mathematics and Natural Philosophy, History, Antiquities and Geography.*

The course of study will require the usual undergraduate period of four years, in Freshman, Sophomore, Junior and Senior Classes, and will be at least as extensive as that of any of the Colleges of the Union. In addition to which there will be the means of acquiring the German and French languages, Drawing, and Vocal and Instrumental Music.

Stated examinations will be held before a Board of Visiters of educated gentlemen of the city of New York, who will report to the public, from time to time, the state of learning in the Institution.

THE COLLEGIATE FAMILY.

The leading object in this department of the Institution will be the moral education of the students by means of a paternal and familiar discipline—and a regulation of circumstances favorable to the cultivation of sentiment and character. For this purpose the Academic and domestic discipline will be distinct, and the economy of the Collegiate family, to a great extent, will be that of a private and Christian home.

The control and supervision of the students will be maintained on the principle of delegated parental right. This principle, strictly understood, will be the basis of the government of the Institution. Every student will be expected to consider himself for the time being as part of the family of his father's representative, and therefore bound, both in duty and civility, to obedience and cheerful conformity to the order of the house. As this is the only ground for any efficient government of youth, so there is no danger of acting upon it to excess, as long as the pupil enjoys freedom of communication with his parents, and the parent has the liberty, at any moment, of withdrawing his child.

The aim of the College as a school of morals, the public should be distinctly apprised, is improvement rather than reformation. The idle and the vicious are not invited to its walls. It is accommodated in particular to parents, who having guarded the education of their sons at home are desirous of giving them the advantages of college, without exposing them to its usually attendant dangers To these it is offered as a seminary of sound learning, and an asylum from the allurements to youthful dissipation.

More confidence is felt on the foregoing points from the experience of the Flushing Institute, in which, however, they were treated rather as experimental and desirable, than, as they will be hereafter, practicable and essential.

The Collegiate family will be divided into households, each of which shall not contain more than fifty students, nor are more than two households at present contemplated. The Rev. W. A. Muhlenberg, aided by his associates of the Flushing Institute, and St. Paul's School, will preside over the whole family which will be accommodated in contiguous buildings.

Letters of application or inquiry may be addressed to the above-named at the Flushing Institute where candidates for the College classes will be received on and after the first of June, provided they be found qualified to join the Sophomore, Freshman, or one of two preparatory classes now at the Institute, and St. Paul's School. They will thus have an opportunity of finishing the probationary term, required in the first instance of every student, with the commencement of the vacation, August 15, and be ready for regular admission to the College in October.

* The names of the gentlemen filling the several Professorships, will be given to the public in the course of a few days. My10;4t

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FISKE'S TRAVELS on the Continent of Europe, with eight splendid engravings; a new work, just received at the Protestant Episcopal Press, Sherman & Trevett.

SUNDAY SCHOOL TEACHER'S AID TO THE GOSPELS.—The Sunday School Teacher's Aid to the Gospels, containing the outlines of a harmony, with questions, explanations and practical improvements of various potions of the four evangelists. Revised and adapted to the use of schools connected with the Protestant Episcopal Church. By the Rev. Henry G. Morton Rector of St. James' Church, Philadelphia. Just published, and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street New York. *Feb.* 1.—tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—Miss Sagar and Miss Ballow will open on Monday the 23d of April, at No. —— Henry-street, first door below Clinton-street, a Boarding and Day School for Young Ladies. The course of instruction will embrace all that is necessary to a thorough and polished education; and no pains will be spared that may promote the mental and moral improvement of their pupils.

Until the 10th of April, applications may be made at their present residence, No. 391 Greenwich-street.

REFERENCES.

Rt. Rev. Bishop Onderdonk,
Rev. Dr. Milnor,
Rev. Dr. Berrian,
Rev. Dr. Anthon,
Rev. Mr. Haight,

S. Van Duzer, Esq.
Charles Crosby, Esq
Edward Cook, Esq.
Teunis Bergh, Esq.
David Demaray, Esq.
Wm. H. Falls, Esq.

Application may be made as above, and Circulars may also be obtained at the bookstores of Messrs. Swords, Stanford, & Co. No. 152, and of Mr. Roe Lockwood, No. 411 Broadway.

March 8. 8t

PRAYER BOOKS.—Folio, for pulpit, Octavo for pews.
12mo. }
18mo. }
32mo. } smaller size.
64mo. }
in every variety of binding, for sale by the Protestant Episcopal Press, Sherman and Trevett.

ASCENSION CHURCH.—For sale pew No, 11, on the east aisle, in the body of the Church, apply at 41 Maiden Lane, or 14 Waverly Place. 1t

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WORKS OF REV. JOHN A. CLARKE.—The Protestant Episcopal Press, 142 Fulton street, have just received an additional supply of the works of Rev. John A. Clarke. Furnished wholesale and retail at the lowest prices. SHERMAN & TREVETT.

PRIVATE INSTRUCTION.—The subscriber, who has been for several years Principal of a Young Ladies' Classical Seminary in Massachusetts, having removed his family to this city, is desirous of procuring a few classes of young Ladies for private instruction, in the various branches of a thorough English ann Classical Education. Classes can commence immediately.

Particulars may be learned by application, either personally or by letter, to R. Phipps, 84 Nineteenth street.

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D.

Rev. J. Milnor, D. D,
Rev. F. L. Hawks, D. D.
Rev. J. F. Schroeder, D. D.
Rev. S. Seabury, D. D.

Rev. J. A. Vaughan,
Hon. Judge Oakley,
S. Payne, Esq.,
Rev. J. M. Wainwright

March. 28, 6t.

ESTABLISHMENT FOR THE EDUCATION OF YOUNG GENTLEMEN, by the Rev. JAMES COGHLAN, A. B. (Queen's College, Cambridge) Rector of St. Paul's Church, Flatbush L. I.

At this establishment, pupils will be led through a complete course of Classical Instruction, founded on the system of Eton, Westminster, Harrow, and other public schools in England, and adapted to qualify them for entrance at Oxford, Cambridge, and other Universities in Europe, or the United States.

Strict attention will also be given to their progress in English Grammar and Composition, Writing, Arithmetic, Book keeping, Geography, and the use of the Globes, Mathematics, and Natural Philosophy, Ancient and Modern History, &c.

Modern Languages and accomplishments by approved masters.

REFERENCES.

Right Rev. Bishop Onderdonk; Rev. Dr. Milnor; Rev. Dr. Berrian; Rev. C. V. Kelly; Rev. A. Verren; Rev. Dr. Hawks; Rev. Dr. Lyell; Matthew Clarkson, Esq.; Chief Justice Jones; Anthony Barclay, Esq.; Joseph Fowler, Esq; Ramsay Crooks, Esq.; J. W. Powell, M. D.; Henry Jackson, Esq.; Wheaton Bradish, Esq.; R. J. Crommelin, Esq.

Flatbush, Long Island. ap25 3t*

BOARDING SCHOOL, New Haven.—Miss Angelica Gilbert and Miss Mary E. Edwards respectfully inform the public, that they continue their school in the city of New Haven, assisted by several ladies who have also taught a number of years, and by masters in French and drawing; which with the opportunity to those sufficiently advanced, of attending the Lectures of Professor Silliman and of Professor Olmsted, comprehends all the usual departments of female education.

Their house is sufficiently large to accommodate *well* about thirty boarders, a small number being generally preferred by parents.

The year is divided into three terms, that of the summer commences on the 1st of May, those of the winter the 1st of October, and the 7th January.

Reference may be given to parents and guardians of present and former scholars, and to the Rev. Dr. Croswell of this city, or to the Rev. Dr. Hawks, and Alderman Woodhull in New York.

A card of the expense will be sent, on request, by mail.

April 21 6w

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street.

THE PROTESTANT EPISCOPAL PRESS, have just opened at their *new depository*, 142 Fulton street, a complete assortment of Bibles, Prayer-books, Testaments, Theological books, books suitable for Sunday schools, Sunday school Teachers, &c. &c. &c.

Also a fine assortment of Stationary, Blank Books, etc. etc. SHERMAN & TREVETT.

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April, 19. 1pm 3m

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* That is to say, *so* reconciled as favorably to regard all men *before* the commission of actual sin and *afterwards* to be ready to dispense pardon on repentance. Universal redemption supposes all men to be qualified through the Spirit to exercise an efficacious repentance, Partial redemption supposes those only to be qualified to exercise an efficacious repentance whom GOD revives from the state of spiritual death (into which it conceives all mankind to be actually born) by an act of *discriminating* grace.

* Pelagius taught the sufficiency of man in his natural power, and without divine grace, to please GOD.

POETRY.

THE CHILD IN SEARCH OF A FATHER.

BY MRS. L. H. SIGOURNEY.

They say I was but four years old
When father went away,
Yet I have never seen his face,
Since that sad parting day.
He went, where brighter flowrets grow,
Beneath Virginia skies;
Dear teacher, show me on your map
Where that far country lies.

I begged him, "Father, do not go!
For since my mother died
I love no one so well as you;"
And clinging to his side,
The tears came rushing down my cheeks,
Until my eyes were dim;
Some were in sorrow for the dead,
And some in love for him.

He knelt and prayed of God above,
"My little daughter spare,
And till we both shall meet again
Oh, keep her in thy care."
He does not come! I watch for him,
At evening twilight gray,
Till ev'ry shadow wears his shape,
Along the grassy way.

I muse and listen all alone,
When stormy winds are high,
And think I hear his tender tone,
And call, but no reply;
And so I've done these four long years,
Within a lonely home,
Yet ev'ry dream of hope is vain—
Why dont my father come?

Father, dear father, are you sick
Upon a stranger shore?
Grandmother says it must be so,—
Oh, write to us once more,
And let your little daughter come
To smooth your restless bed,
And hold the cordial to your lips,
And press your aching head.

Alas! I fear that he is dead,—
Who will my trouble share?
Oh, tell me where his form is laid,
And let me travel there.
By mother's tomb I love to sit,
Where the green branches wave;
Good people, help an orphan child
To find her father's grave.

MISCELLANY.

From Wheatley on Common Prayer.

WHITSUNDAY.

The feast of pentecost was of great eminency among the Jews, in memory of the law's being delivered on Mount Sinai at that time; and of no less note among the Christians, for the Holy Ghost's descending the very same day upon the apostles and other Christians in the visible appearance of fiery tongues, and of those miraculous powers that were then conferred upon them. It was observed with the same respect to Easter, as the Jewish pentecost was to their passover, *viz.* (as the word imports) just fifty days afterwards. Some conclude, from St. Paul's earnest desire of being at Jerusalem at this time, that the observation of it as a Christian festival is as old as the apostles; but whatever St. Paul's design was, we are assured that it hath been universally observed from the very first ages of Christianity.

It was styled *Whitsunday*, partly because of those vast diffusions of light and knowledge which were then shed upon the apostles in order to the enlightening of the world; but principally from the white garments, which they that were baptized at this time put on, of which we have already given a particular account. Though Mr. Hamon L'Estrange conjectures that it is derived from the French word *Huict*, which signifies *eight*, and then Whitsunday will be *Huict-Sunday*, i. e., the *Eighth-Sunday*, viz. from Easter: and to make his opinion the more probable, he observes that the octave of any feast is in the Latin called *Utas*, which he derives from the French word *Huictas*. In a a Latin letter I have before me of the famous Gerard Langbain, I find another account of the original of this word, which he says he met with accidentally in a Bodleian manuscript. He observes from thence, that it was a custom among our ancestors upon this day, to give all the milk of their ewes and kine to the poor for the love of God, in order to qualify themselves to receive the gift of the Holy Ghost: which milk being then (as it is still in some countries) called *White Meat, &c.*, therefore this day from that custom took the name of Whitsunday.

The proper Psalms for the morning service are Psalms xlviii. lxviii. The xlviiith is an hymn in honor of Jerusalem, as particularly chosen for the place of God's worship, and for that reason defended by his more immediate care from all invasions of enemies. It is also a form of thanksgiving to God for his mercy, in permitting men to meet in his solemn service, and so in the mystical sense is an acknowledgment of his glorious mercies afforded to the Church of Christians under the Gospel, and consequently very suitable to this day, whereon we commemorate the greatest mercy that ever was vouchsafed to any Church in the world, *viz.* the immediate inspiration of the apostles by the Holy Ghost, at which all that saw it marvelled; and though many that were astonished were cast down, yet through the assistance of the same Spirit the Church was that very day augmented by the access of three thousand souls. The other Psalm for morning is the lxviiith, sung at first in commemoration of the great deliverance afforded to the Israelites, and of the judgments inflicted on their enemies; and contains a prophetical description of the ascension of Christ, who went up on high, and led captivity captive, and received gifts for men; which benefits he soon after, as on this day, poured upon the apostles, at which time the earth shook, and the heavens dropped at the presence of God; who sent, (as it were,) a gracious rain upon his inheritance, and refreshed it when it was weary; and when the Lord gave the word, great was the company of the preachers.

The Psalms for the evening are Psalms civ. cxlv. The civth is an elegant pious meditation on the power and wisdom of God, in making and preserving all the creatures of the world. It is used on this day, because some verses are very applicable to the subject of it: for we herein celebrate the miraculous works of the Holy Ghost, who made the clouds his chariot, and walked upon the wings of the wind: the earth, at first, trembled at the look of him; but it was afterwards renewed by his breath, and filled with the fruits of his works. The cxlvth Psalm is a form of solemn thanksgiving to God, descanting on all his glorious attributes, very proper for this day whereon we declare the power of the third Person of the glorious Trinity, and talk of his worship, his glory, his praise, and wondrous works; we speak of the might of his marvellous acts, and tell of his greatness.

The first lesson for the morning contains the law of the Jewish pentecost, or feast of weeks, which was a type of ours: for as the Law was at this time given to the Jews from Mount Sinai, so also the Christians upon this day received the new evangelical law from heaven, by the administration of the Holy Ghost. The first lesson for the evening is a prophecy of the conversion of the Gentiles to the kingdom of Christ, through the inspiration of the apostles by the Spirit of God; the completion of which prophecy is recorded in both the second lessons, but especially in the portion of Scripture for the epistle, which contains a particular description of the first wonderful descent of the Holy Ghost upon the apostles, who were assembled together in one place, in expectation of that blessed Spirit, according to the promise of our Saviour mentioned in the gospel, which, together with the collect and epistle, were taken from the old liturgies.

MONDAY AND TUESDAY IN WHITSUN-WEEK.

The Whitsun-week was not entirely festival like that of Easter; the Wednesday, Tuesday, and Friday being observed as fasts, and days of humiliation and supplication for a blessing upon the work of ordination, (which was usually on the next Sunday,) in imitation of the apostolical practice mentioned Acts xiii. 3. But the Monday and Tuesday were observed after the same manner and for the same reasons as in the Easter-week: so that what has been said concerning the observation of them may suffice for these; wherefore I shall forbear all repetitions, and proceed immediately to their proper services.

The collects, epistles, and gospels for both these days are ancient: both the epistles are concerning the baptism of converts, (this being, as we have already noted, one of the more solemn times appointed for baptism,) and concerning their receiving of the Holy Ghost by the hands of the apostles, (this being also a time for confirmation, which was always performed by the imposition of hands.) The gospel for Monday seems to have been allotted for the instruction of the new-baptized; teaching them to believe in Christ, and to become the children of light. The gospel for Tuesday seems to be appointed, as it is one of the Ember or Ordination weeks; the design of it being to put a difference between those who are lawfully appointed and ordained to the ministry, and those who without any commission arrogate to themselves that sacred office.

The first lesson for Monday morning is a history of the confusion of tongues at Babel, whereby the Church reminds us, that as the confusion of tongues spread idolatry through the world, and made men lose the knowledge of God and true religion; so God provided by the gift of tongues to repair the knowledge of himself, and lay the foundation of a new religion. In the first lesson for Monday evening is recorded the resting of God's Spirit upon the seventy elders of Israel, to enable them to ease Moses of part of his burden in governing that numerous people: which exactly prefigured the descent of the same Holy Spirit at this time upon the apostles and others, to the same end, viz. that the care of all the churches might not lie upon one single person: and accordingly the second lessons for this day instruct us that these spiritual gifts, of whatever sort they be, are all given to profit withal, and therefore must be all made use of to edification, as to their true and proper end.

The first lesson for Tuesday morning contains the inspiration of Saul and his messengers by the Spirit of God; and that at evening is a prophecy of Moses, how God would, in after-times deal with the Jews upon their repentance. The morning second lesson forbids us to quench the Spirit of God, or to despise the prophecies uttered by it: but because there are many false prophets gone into the world, the second lesson for the afternoon warns us not to believe all teachers who boast of the Spirit, but to try them by the rules of the Catholic faith.

From the Utica Gospel Messenger.

MODE OF BAPTISM.

In our remarks last week upon infant baptism, while not insisting upon any one mode in relation to the quantity of water employed, we observed that the Jews before our Saviour's time had been familiar with the act of sprinkling in the ceremonial cleansings of their law. We may admit that immersion was the general mode in the primitive Church and yet insist that there is no rule sustained by Scripture for retaining the practice. There is more ground for the use of water by sprinkling to be found in the Old Testament than for the other mode.—The following passages of the sacred volume will lead to some considerations that deserve attention on the part of those especially who insist upon the indispensable necessity of immersion. For though it is not pretended that these scriptures have any reference to the ordinance for the initiation of members into the Church of God, yet they show how familiar the Jews were with the mode in question. The order for cleansing the Levites preparatory to the work assigned them, Numbers viii. 7, among other things, required Moses to "*sprinkle* water of purifying upon them." In the same book, chap. xix. 13, &c.. we find that when one was defiled by touching a dead body he was to be purified by the *sprinkling* of the water of separation upon him. Among the ceremonies required in the 14th chap. of Leviticus, in the case of cleansing lepers we find sprinkling enjoined. Of the Redeemer, Isaiah predicts that "he shall *sprinkle* many nations;" and Ezekiel when foretelling the blessings of the Lord's kingdom says, "I will sprinkle clean water upon you and you shall be clean." Now, though these passages do not relate to the ordinance of baptism, they show that the purity to be looked for in the servants of God was intimated to the Jews in the act of sprinkling, and as among them baptism was employed to signify the cleansing of their Pagan or Gentile converts and proselytes when received into the Jewish Church, and furthermore, as there is no injunction for immersion any where to be found in our Lord's institution of baptism, it is a reasonable conclusion that the Jews on coming into the Christian covenant would have more readily complied with *sprinkling* from the circumstance that it had been familiar to them in the purifications of their ritual.

While we admit that the prevailing custom of the primitive Church was to baptize by immersion, it was never made a command. Our aim is to satisfy many who at times are made uneasy by the confident assertion, that *without immersion* there is no real baptism. The fears of such persons should in all reason be removed when it is shown that in the primitive ages of the Church, baptism by affusion or sprinkling was considered as valid as any other. That such was the fact is shown by the following, among other proofs of the same thing. Cyprian Bishop of Carthage, in the year 255 in his Epistle to Magnus, has these remarks, in relation to those who had been baptized upon their beds in time of sickness. 'Nor should any one be concerned,' says he 'that the sick seem only to be sprinkled, or to have water poured upon them, in their baptism; since the holy Scripture hath thus declared in the Prophet Ezekiel, *I will sprinkle clean water upon you, and ye shall be clean*'—and then, quoting the passages from Numbers and Leviticus to which we have already referred, he proceeds,—'From all which passages laid together, it is I think apparent, that the sprinkling of water hath the same effect with our Christian washings; and that when things are thus managed in the Church, where the faith of the giver and receiver is entire and unblemished, the whole transaction is good and valid.'

An earlier instance on record than that of Magnus, of baptism by affusion was that of Novatian who as the account states was 'baptized by affusion in the bed as he lay.' All the use necessary for us to make of these and similar facts is to show that immersion was not regarded in the primitive Church as indispensable to a perfect baptism; but if immersion had been required by the Gospel then it could not have been dispensed with on any occasion.

If it cannot be proved that *baptizo* expressly implies immersion, is it not both uncharitable and dangerous to insist upon it? Uncharitable, because by so doing the assertion is made that none are within the Christian covenant who have not thus received the ordinance of initiation, thereby unchurching a vast multitude of believers in the Cross, of all times, countries, and ages; dangerous, because by insisting upon this mode very many, especially in the severer climates, would be deterred from entering the family of their Lord and Master. Because a quantity of water sufficient to immerse our whole bodies has not been used in our baptism, we are declared not to be Christians, not to be entitled to the supper of the Lord, and all this because we conform not to a mere mode which has no positive warrant in the word of God. We complain not that others prefer immersion, and advise its use in their own communions, for our own Church allows of it equally with affusion, but we cannot persuade ourselves of its scriptural importance, as the *only mode*. There are other points that might be taken up on this subject, but our time will not allow us to enter at present upon their consideration.

For the Churchman.

COLLECTS FOR GOOD FRIDAY.

Almighty God, we pray thee graciously
Behold in mercy this thy family,
For which our Lord Christ Jesus was content
To be betrayed, to endure thy chastisement,
And, given into the hands of wicked men,
To suffer death upon the cross for sin;
Who now doth live and reign in heaven with thee,
And Holy Ghost, one God, eternally.

Almighty Lord, and everlasting God,
Who, by thy Spirit, dost the Church preserve,
And the whole body govern, sanctify;
Our prayers and supplications deign t' receive,
Which, humbly, we, for all estates of men.
Within thy holy Church, present to thee;
That truly every member of the same,
In his vocation and his ministry,
May serve thee godly, now and evermore,
Through Jesus Christ our Lord and Saviour.

O God most merciful, who 'st all men made,
And hatest nothing thou hast made, nor dost
The sinner's death desire, but that he should
Converted be and live, have mercy, thou,
On Jews, Turks, infidels, and heretics;
And from them take all wilful ignorance,
Hardness of heart, and of thy word contempt;
And sc, bless'd Lord, fetch them to thy flock home,
That they among the remnant saved may be
Of the true Israelites, and made one fold,
Under one Shepherd, Jesus Christ our Lord,
Who liveth and doth reign with thee, one God
And Holy Spirit, everlastingly. Mem.

From the Gentleman's Magazine, 1794.

THE LIFE OF ROBERT GROSSETESTE.

Bishop G. lived in one of the most lamentable periods of the English constitution, both in church and state, just after king John had resigned his kingdoms to the Pope, and received them again as a fee of the papacy at an annual tribute. His young son, Henry III. was forced to tread in the steps of his father, and take the kingdom on the same terms; swearing fealty and doing homage to the Pope; insomuch that the prelacy of G. began and concluded in this last reign, will afford us a concise though clear representation of the mode in which the Popes and their agents conducted their ill-acquired and now unbounded power; and at the same time, of the intrepidity and rectitude of the bishop, in resisting to the utmost these usurpations as far as he was concerned. Though not engaged in the public business of the state or other worldly affairs, he conducted his extensive diocese with the closest attention and unremitting application; and all his disputes with the Pope, the king, the nobility, the abbots, or others, terminated successfully by the clearness of his head, joined with that natural courage, constancy, and firmness of mind, for which he is so much celebrated.

The precise year of his birth is not known; it was probably about A. D. 1175, of low and obscure, but honest parents, at Stradbrook, Suffolk. He studied at Oxford, and there laid a foundation of Greek and other literature, which he so eminently displayed in his numerous and various writings, and which qualified him to become the patron of literary men. He was a short time in the service of the bishop of Hereford, but, on his death, returned to his studies till noticed by that discerning prelate, Hugh de Welles, who gave him a prebend in the Church of Lincoln. He was archdeacon of Chester, 1210; of Wilts, 1220; of Leicester till 1232; and prebend of Empingham, Lincoln diocese. He took his doctor's degree before 1224, was rector of Ashley, Northampton, 1225. On the death of de Welles, 1234, he was elected by the chapter of Lincoln, and the king readily consented to their choice of him for their bishop. He was consecrated in the abbey-church of Reading by archbishop Edmund. For particulars of his conduct in that see, we must refer to his biographer; and observe that he filled it till his death, October 9, 1253.

No prelate was ever more attentive to the pastoral office, nor took more pains to have the parochial churches well supplied. By his spirited resistance a heavy and shameful tax, which the Pope and the king meant to have levied on the clergy, came to nothing. He was buried in the upper north transept of his cathedral, where his mutilated monument remains, and where his remains were discovered, 1782. (See Sepulchral Monuments of Great Britain, I. p. 47. pl. XVI.) His ring and crosier, there found with them, are here engraved from a drawing by Mrs. Carter, wife of the Rev. Mr. Carter, schoolmaster at Lincoln. He was a great benefactor to his church, finishing what bishop Welles left undone of the nave. Among his particular friends are to be reckoned Roger Weseham, dean of Lincoln, 1239; bishop of Litchfield and Coventry, 1295; John de Basing, archdeacon of Leicester, 1238; who travelled to Athens and brought home several Greek MSS; and his extensive correspondence may be seen in Mr. Brown's edition of his epistles, in the second volume of his Fasciculus. The bishop's writings were on subjects of divinity and philosophy, and miscellanies in English, Latin, and French; and no inconsiderable portion of them has been printed.

Among the nineteen articles in the appendix are the constitutions addressed by bishop G. to his parochial clergy, and the articles of his visitation of his diocese; a dissertation on parochial vicarages, their origin and progress, the origin of *Valores beneficiorum*, Greek MSS. in England, the introduction of *Greek* or rather *Indian* numerals into England, 1238; and on the Testament of the twelve patriarchs, a spurious work translated by Bishop Grosseteste, who laid much stress on it. A specimen of his hand-writing from a Bodleian MS. concludes the work; which has the additional merit of a good index, drawn up by Dr. P. while the press was going.

From a sermon by the Rev. J. King, of Hull, England.

THE LAST HOURS OF THE CELEBRATED COMMENTATOR SCOTT.

"I proceed to the closing scene of this valuable life. Gradual declension of health had for some time been apparent; but the formidable stroke of disease which was the precursor and harbinger of death, took place at Newland, in the abode of one of his earliest and most sincere friends. *There* was what may, in a very proper sense, be called his death-bed; for *there* he most fully realized the prospect of disolution, and most earnestly labored to inculcate the great duty of diligent preparation for eternity on all who came within the reach of his voice. None, I trust, who saw and heard him there will ever forget the solemn sight, or cease to cherish and improve the earnest and affectionate instructions which, as from the margin of the grave, he pressed upon their attention.

A very few of the excellent things which he then spoke, I will now repeat. "I have been thinking (said he to one) how I could express to you the sense I have of God's great goodness to me; and this text of Scripture, I believe, will best do it: 'My cup runneth over.' My consolations have really abounded in a way, and to a degree, I could not have expected. Hitherto my experience has been of a chequered kind,—light interspersed with darkness—*now*, all has been light! One text after another has been brought to my recollection, all replete with comfort. Frequently—and I would say it with self-abasement before God—the Scriptures have appeared barren and uninteresting to me, and at such times I have read them from a sense of duty alone; yet even then, it was watering the root, and now in the hour of need the flower of joy has burst forth to refresh me. At one period of my life, I passed through a dark and trying stage of experience; it lasted for some time; but through the whole of it my almost daily prayer was, 'I beseech thee, show me thy glory!' And now, indeed, God seems to be graciously answering this prayer, as he did to Moses; 'I will make all my goodness to pass before thee!' Indeed, the answers to many prayers which I had forgotten bring them to my recollection again—God had not forgotten them, though I had. When I first felt that I was in danger, I examined afresh the state of my soul, and felt that all was safe; that text especially was consolatory to me. 'To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.' I felt I had received Christ in all his offices, and therefore that my own unworthiness had nothing whatever to do with it, but that all was safe for ETERNITY! Then as to the service of God, the question was only whether he would employ me here or in heaven! I next thought of my family, but even on this subject all painful anxiety was taken away, by remembering that the fountain of mercy would be still full, and, that if I were moved, they would be supplied through some other channel.' 'Now (he adds) all this enjoyment has not been given me for no purpose; it has been given, first as a cordial in the hour of need, and to confirm my confidence in the mercy of God; then for the encouragement of my family and friends; and if it should please God to restore my health, it has been given me, I hope, to make me more useful, and this is what I want you and all my friends especially to pray for!' This is but a specimen of conversations occurring almost daily, and often too in the wakeful hours of night—for he could sleep but little—during his stay at Newland; yet it is utterly impossible to convey any adequate notion of the benevolent expression of his beaming countenance, of the more than earthly smile which played upon his features, of the sweetly softened and pathetic tones of his voice, of the deep humility of his whole deportment, of the tenderness of his feelings towards those around him, of the forgetfulness of self, of the interest he felt in the cause of Christ, and of the desire he had not to lose a single moment which might be employed for the benefit of others."

Coffee and Chocolate Shops.—A friend of ours has suggested the propriety of establishing a coffee and chocolate shop, wherein no kinds of spirits should be sold. We think the suggestion excellent, because we are old enough to remember the good effected by coffee shops in London; they gave a most unexpected check to intemperance. In the Island of Trinidad they would do more good in proportion to its limited population. We are convinced they would tend to humanize that important part of the community, the laborers, whose faculties are habitually brutalized by the disgusting grog shops.

On waking in the morning, the first thing that the generality of the laborers of this town, and many of our servants, think of is to swallow about a gill of raw spirits; this lays the foundation for a day's ill-temper, improvidence, and intemperance. Were they encouraged to take a strong cup of coffee or, better still, of chocolate, much good would be effected, and much evil prevented. The thing only wants to be started with activity by some enterprising man with a very small capital, for in few parts of the world are coffee and chocolate cheaper than in this island. We are convinced the speculation would well remunerate the parties who should try it.

We would recommend great attention to cleanliness and comfort, and we promise the first person who shall commence one of these establishments the papers of the *Port of Spain Gazette* during the first six months gratis: to encourage the laboring part of our population to read even a newspaper, is to advance civilization.

We have spoken to several ministers of religion, of different denominations of Christians, on the subject of the establishment of coffee and chocolate shops as means of restraining the intemperance of the lower order of people, and they all agreed with us in thinking well of the project.—*Port of Spain Gazette.*

If I am asked, who is the greatest man? I answer, the best; and if I am required to say who is the best, I reply, he who has deserved most of his fellow creatures.

Sir William Jones.

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Vol XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street.

FISKE'S TRAVELS on the Continent of Europe, with eight splendid engravings; a new work, just received at the Protestant Episcopal Press, Sherman & Trevett.

SUNDAY SCHOOL TEACHER'S AID TO THE GOSPELS.—The Sunday School Teacher's Aid to the Gospels, containing the outlines of a harmony, with questions, explanations and practical improvements of various potions of the four evangelists. Revised and adapted to the use of schools connected with the Protestant Episcopal Church. By the Rev. Henry G. Morton Rector of St. James' Church, Philadelphia. Just published, and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street New York. *Feb.* 1.—tf.

THE REV. MOSES MARCUS, B. D, the Protestant Episcopal Missionary at Nantucket, having conducted a Seminary many years in England, and being thoroughly acquainted with the routine of school business, will be happy to undertake the instruction of a limited number of young gentlemen (twenty-five) from seven to fourteen years of age, in the various branches of Classical, Mathematical and General Literature.

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References may be made to the Right Rev. the Bishop of New York, the Rev. Drs. Berrian, Eastburn, Hawks, Seabury, and the Rev. John M. Forbes, New York; the Rev. Wm. L. Johnson, Jamaica; the Rev. Professor Warner, West Point; and the Rev. Dr. Beasley, Elizabeth-town, New Jersey.

Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st. of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referees:

Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M. D., Rev. Edwin F Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

*** Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

THE PROTESTANT EPISCOPAL PRESS, have just opened at their *new depository*, 142 Fulton street, a complete assortment of Bibles, Prayer-books, Testaments, Theological books, books suitable for Sunday schools, Sunday school Teachers, &c. &c. &c.

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TO STUDENTS OF HEBREW.—This day is published Imrai Shaipher, a Hebrew Vocabulary containing a complete list of the Hebrew and Chaldee roots which occur in the Bible; together with their significations in English—designed to lessen the difficulty which students encounter in searching for the roots of defective verbs, &c., by H. Henry.

Published by M. Jackson, 39 Mott street, and for sale by the Protestant Episcopal Press, 142 Fulton street.—Price one Dollar and twenty-five cents.

April 4 tf

DIALOGUES AT WOODVALE.—Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected expressly for a Female Seminary, on the bank of the Hudson a quarter of a mile north of the village of Yonkers, West chester county, N. Y., will be opened for the reception of pupils on the first of May next, under the charge of Mr and Mrs. Bleecker, of Sing Sing. Its healthy situation commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.

During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.

Application for the admission of pupils may be made to the subscriber, at Sing Sing; the Rev. A. H. Crosby and Lemuel Wells, Esq., Yonkers; or the Rev. Dr. Berrian, New York.

TERMS—$200 per annum, payable quarterly in advance; including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.

EXTRA CHARGES—Latin and Greek, $5 per quarter; French, $8; Drawing and Painting, $6; Music, $12; Vocal Music, $5. GEORGE W. BLEECKER, Principal.

March 17. 8t

EPISCOPAL INSTITUTE, TROY.—The first term of the second year of this Institution will commence on Tuesday, May 1st. There are a few vacancies in the number of pupils, for which application may be made to the Principal at the Institution, or to J. W. Mitchell, Esq. 63 1-2 Cedar street, W. F. WALKER, *Principal.*

Troy, April 24, 1838. ap28 3t.

TO CLERGYMEN AND OTHERS.—A gentleman, Principal of a Family Boarding School for Boys, intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.

The furniture, books, &c. at present used in the institution will be sold cheap, and the house may be bought, or hired at a very moderate rent.

For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.

March 12. tf

CHRISTOLOGY, of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin; translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale at 142 Fulton-street. s30tf

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.

The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.

The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.

Reference may be made to the Rt. Rev. B. T. Onderdonk, D. D., the Rev. Jon. M. Wainwright, D D., and the Rev. M. Eastburn, D. D., New York; the Rt. Rev. H. U. Onderdonk, D. D. Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del and the Rev. Wm. E. Wyatt, D, D., Baltimore, Md.

March 20, 1838. 3m

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. TERMS.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
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Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

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PRIVATE EPISCOPAL INSTITUTE.

THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish of many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms*, instead of *one only* as at first proposed.

The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vacation in August as heretofore proposed.

The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.

W. F. WALKER,
a10tf Principal Episcopal Institute.

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